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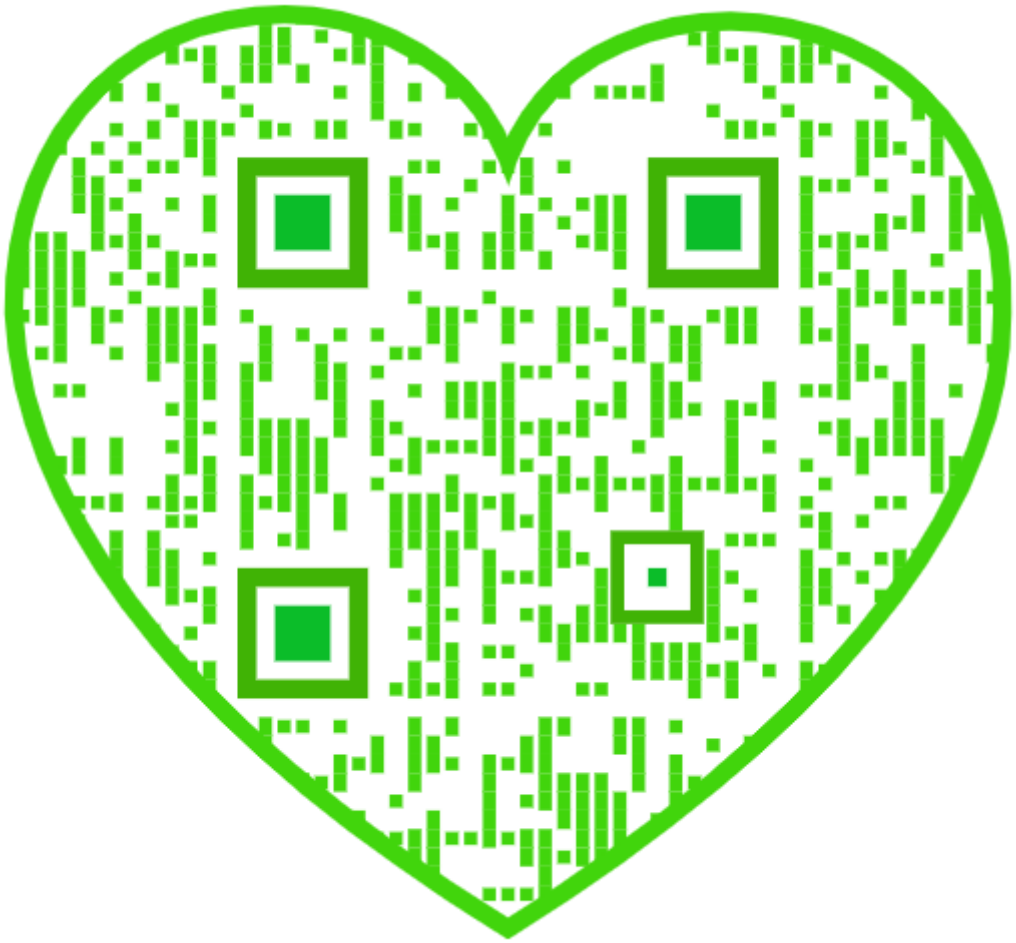

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ANALYSIS OF LIFE

OR

EDITORIALS

BY

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INTRODUCTION

It has given me pleasure to read a number of the editorial essays which constitute the text of this volume. They evidence broad culture and a familiarity with important themes which far transcend in interest the problems that rise to confront us in the course of current everyday life.

They deal in the main with questions which concern the higher aspirations of men, without being tainted with that destructive spirit of utilitarianism and materialism which seeks to reduce every human proposition to a physical equation. When the author touches an instant subject he shows a most accurate conception of the question involved; and in every instance his conclusions are deducted from a sound, consistent treatment of the premises and ideas advanced. The reciprocal obligations of the judge and lawyer in his story of the "Bench and Bar," depict with clearness the two most important agencies known to us in the administration of justice.

Whoever, as author or editorial writer, calls attention to those matters, which disconnected from commercialism affect the higher interests of society, renders a public service; and this service Mr. Meany has well performed. It is not necessary that assent to or endorsement of every argument made or conclusion reached by the writer should be given, and I do not mean to be understood as doing so; but it is but just to say that every argument is fairly and forcibly stated in the editorial essays of this work, and the whole trend of every subject dealt with is in the direction of the betterment of human conception as viewed from the standpoint of an educated and intelligent observer.

NORMAN G. KITTRELL,
Judge of the Sixty-first Judicial District of Texas.

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AN ANALYSIS OF LIFE.

Wealth and education are the two main avenues through which man soars to the heights of public and social influence. He who possesses neither is scarcely ever recognized, even though he may have other very valuable assets. A person then, having any ambition to become favorably known, should endeavor to have one or both of these two essential advantages in life. To desire one or both is not enough. Effort must be made, and persistently kept in action during the entire struggle of the individual effort. But the amount of money or education needed in this accomplishment can be neither figured nor imagined in the general conception of any one person. Ambition, alone, must do this in proportion to the measure of each one's anxiety. Some men, though anxious to be rich, do not care to be too rich; while others have no limit to the measure of their ambition in this respect. In like manner, there are men in the literary fields of life, who, though anxious to be scholarly, are only desirous of becoming proficient in their own special literary pursuits, while there are others who are attempting daily to learn things that can never be known.

This is human nature in its diversity of environment. All men were conceived and born as the author of all things decreed; but all men do not possess the propensities of feeling that natural instinct would alike have given them if they were born in the same sphere and bred in the same manner. As water flowing from the same fountain has the same ingredients in all its particles as it emits itself into

motion, so did human nature have the same anxiety in every thought of Adam and Eve. But as the water undergoes chemical changes on the bed of its natural activity, so do human feelings undergo natural changes peculiar to the sphere in which each one is bred and matured.

It is then as natural for man to differ from his fellowman in the anxiety of ambition as it is for particles of water to differ from one another in the stream of their existence. In fact, as all the organic and mineral things of the world undergo the changes peculiar to the laws that govern them, severely, so does the human mind become subject to the touch of the laws that govern breeding and environment. And in this respect it can be said that if the ambitions of all men were alike there would hardly be any noticeable distinction of race, people or families; and the world would be a thing without a bottom, middle or top, existing in a dead atmosphere without a living aim. The fact, then, that there are some men who desire to become enormously rich and others who try to become exceedingly wise, may not be so great a misfortune to the world as many people think. Yet, it must not be here said that those classes of over-ambitious people are leading the best kind of lives for their own happiness. Neither must it be said that the world would be better and wiser without them. But it can be asserted with much confidence that they are very much alike the man who is always eating too much and still anxious to eat more.

Here the question presents itself as to whether it is a greater fault to be over-greedy in the desire of acquiring wealth and wisdom or too indolent in the getting of either.

The answer, however, comes of itself: Out of nothing can come nothing; while from much, much is always expected.

Summing up the whole as a matter of thought, men in pursuit of riches and wisdom should neither be considered an evil to the world nor to the community in which they live, because they inspire others to move in their footsteps to some extent, if not entirely. And though this inspiration is not always the best whispers of human ambition, it is nevertheless the motive power that moves the commercial and social wheels of life.

As has been already said, a man must be either rich or educated before he can take his seat in the world at any station of notice. But this question is different when we consider life from a moral standpoint. Riches and education are not calculated to bring the soul nearer to God. The greater percentage of the human family are limited in means and, in many instances, entirely void of the higher literary culture which the scholar enjoys. Yet, within themselves, a large percentage of this class have a happiness that the world can not take away. Social anticipation gives them neither the imaginary pleasure nor the painful feelings of discontent and worry that generally come to those who make social greatness the god of their happiness. They are satisfied with the peace of mind they enjoy in being permitted to live for and with their families. An opportunity to make all ends meet, financially, is all they seek; and to know one another rightly is all the literature they care to read. For what they have and have not, they are always willing to thank God with hearts that are sincere. The world is to them, as it should be to all, a place to work and

live in the fear and love of Him with whom they hope to be in a happier hereafter.

With some of the rich and wise it is often different. Such of them as may be here considered think of God as a matter of custom, and of themselves in the most serious matter-of-fact way. We have, however, among the rich and educated another class of men and women who dispose of their wealth and education so usefully as to be pleasing to the world and to themselves. Instead of piling their gold into vaults, banks and pots buried in the ground, they put it into useful circulation, and love it only for the good it may do. In the same manner those of this class who are gifted and educated enlighten the world within the sphere of their reach without submitting themselves to imagine that they are gods of wisdom in the display of their earthly knowledge.

In summing up this argument at this point it may be said that it is not only advisable to become rich and learned, but rather highly commendable in any man to have the ambition of becoming so. With this ambition the wealth and civilization of the past has been made, and with it the wealth and civilization of the future can be promulgated and maintained. But in the future, as in the past, ambition will be largely inspired by necessity. Boulevards, factories, ocean boats and steamships have peeped into the commercial vision of man from the breast of necessity. There was a time when the human mind had no conception of electricity, steam power or navigation. Today they are as familiarly used and handled as if they had been naturally and practically known to man from the beginning of the world. It was necessity, of course, that shaped their usefulness; but it was money, education and genius

that brought them into existence upon the back of ambition.

In view of the self-evident truth of this assertion, it must be admitted that the lazy, self-satisfied praying people of the world would have never attempted to do anything that would disturb the sleeping energies of their peaceful, happy manner of living. And, hence, but for ambition, necessity would be still sleeping on the hard bed of painful regret. True, indeed, that preachers, pious people and self-satisfied souls, are much needed to make up the moral glory of life; but without the wheels of money and genius the commercial world would not move fast enough to meet the daily needs of men.

This being true, the inactive population of the world should not be jealous of those who become rich and great. On the contrary, men of wealth and genius should be praised, encouraged and appreciated as people destined from the beginning to do that which they have done and are doing for their fellowmen.

In like manner, young men of ambition should not be harassed by the tongue of envy and slander. Any word, move or deed that impedes progress on its way to financial or literary success is a menace to society and a detriment to the better end of the nobler aim. For, as the perfection of piety and moral achievement belongs to the preacher's earnest determination, so does the perfection of commercial progress depend upon the energy of the rich and learned. Yet we hear from time to time the sneering voice of some indolent fool casting insinuations of disrespect upon the conduct of some industrious, educated and intelligent young man. And for no reason except the reason of begrudging people they

know the pleasure of being more prosperous, or as prosperous, as they may be themselves.

But such is the diversity and selfishness of the human makeup. One man plows the field to win for his home and family bread and a bed to sleep; another gives his life to some commercial vocation selected by him to pursue, while, from either necessity or through ambition, others devote themselves to the building of nations and to the shaping, making and promulgation of the finer arts on the refined and more artistic side of life.

Into so many classes and into many times more is the world divided. And so divided, not because men plotted and planned to the divisions of this kind made, but because divine Providence gave the dividend and necessity found the divisor, and all men together make up the quotient, whether differently or alike carved out, either by fortune or by personal energies. Or in better and more accurate words, every one of us, outside of that which fortune gave, has made the life, name and position that ambition has given in the distribution of its own peculiar action. But, as already referred to, environment, or the local influences of cause, make up in part if not in whole the merit or demerit of individual career, subject, however, to two causes that never manifest themselves nakedly to the mortal vision of man. One of these is the inherent perversity of instinct, ever present with the individual; the other, the continuous stream of grace naturally flowing from divine supervision in rivulets of overflowing mercy, in and through the most perverted valleys of human thought. The first can only be destroyed by the latter. Good influences alone can overcome the evil that is inherited by us.

Here, however, comes a thought too much for man to shape into any definite conclusion. And in it the visible and invisible worlds appear in the mirror of the soul, but not in the spherical features which can be neither surveyed nor pictured by any effort of the intellect within the limited vision of imagination. As the north pole commands the magnetic needle of the compass, so does divine grace move the feelings of man. But as the compass is affected by local influences that are inadvertently or directly intercepting the magnetism of the pole, so is environment in a similar measure interfering with the action of human feelings in their relation with God.

This simile is, of course, inferior in the comparative degree of nature, because mortal observation is unable to form any idea of the things that are divine.

In measuring human action within the lines of this effort the conclusions submitted are not asserted as infallible, but simply written with the hope of giving its readers some thoughts which may develop in them the true philosophy of life. The rich, the poor, the learned and the unlearned, are alike dependent on God. To have money is not to have all that the soul needs. Neither will the most finished education show us true happiness in the absence of divine light. But riches and education are necessary auxiliaries to the Creator's will in the management and distribution of human things. Lighted visions from the dim rays of misconception may sometimes lead us into the pathways of other thoughts; but the purely whispering inspirations of truth will never be too far from us to hear if we only desire to paint the right conception of life within the canvass of our souls.

Without being inconsistent with the conclusions here offered it may be said that all nature is so mysteriously constituted as to leave it impossible for human intelligence to make any attempt in solving the puzzle of life. From chemical analysis and through the deductions of natural philosophy, stimulated by the science of electricity, we are sometimes able to see nature with a vision that is almost divine. But in summing up the affairs of the soul we should go step by step through the scenes of moral glory without questioning the motive of God.

LIMITED PERCEPTION.

Since man is a creature of limited perception he should never try to survey the unlimited regions of divine thought. God lives by and in Himself; man from and in the life that God has given him. His thoughts begin at his first dawn of reason. Until then he is a creature of existence without perception. Day by day, thereafter, his imagination expands in proportion to his material opportunities and intellectual development. Beyond this, his perception can not reach. The measure of his conception is, and must be confined to, the limits of his material knowledge. Place him where you may and he will never be able to trace origin beyond the sphere of material existence. If you ask him why the rose buds from its stem he will tell you that the stem has by its nature the power to bud the rose. But that which he calls nature in the stem is a mystery to him. To say that the spring and summer are, respectively, the seasons of vegetation and flowery life, would be only to tell what the histories of these two

seasons teach. True, that natural philosophers give material causes for the bloom and placid beauty of summer, but they have yet to teach what puts into nature the action of cause. Even the great science of chemistry fails to disclose the nature of the process that teaches the chemist to know how many elements a certain compound may contain. The process itself is to him simple. He can very easily tell, not only the number of elements in the compound, but also the proportionate quantities of the body analyzed. Yet, he is unable to explain the analyzing power of the formula with which he works. Man, being thus unable to see the divinity which puts into action the philosophy of natural things, should not hesitate to say that he is less able to see the mysteries of God in the things that are divine.

Yet, we have in the world today, men and women who read, within the pages of deluded imagination, secrets that angels are not given to know. Fortune tellers disclose the future, spiritualists the secrets of the grave, and some ministers of the gospel, things which God Himself may not care to know until the day of judgment. The first are cunning, wicked wretches who rob the curious; the second, people who permit themselves to imagine that they are mediums of divine invention; and the third, light-brained ministers who forget that God's word is simple and plain; that the pulpit is not a stage, but a place from which the divine word should be preached without ostentation and by lips which speak from a heart that is sincere; that those who think they are holy should take heed, lest they become wicked; and, lastly, who forget that the gray matter in their heads is a good deal like that in the heads of those to whom they preach.

BENCH AND BAR.

If the layman had a true conception of the bench and bar, litigants would have less trouble in persuing their legal rights. Unfortunately some people imagine that the judge and lawyer are susceptible to petty feelings in their discrimination between right and wrong. This is an error that can hardly be ever corrected in the general deduction of human thought within the mind of the uncultured layman. And this because his mind is unable to conceive the noble instincts that are inculcated in the heart through the judicial and professional practice of the law. No matter how a judge may feel toward a litigant in the case before him, he will never lose sight of the judgment he should render from the law and the facts. True, he may sometimes err, on account of being a creature of limited perception like every other mortal of the human race. But he is always ready to correct his mistakes when he sees them. In like manner, the lawyer will be true to his client, no matter how untrue his client may be to him. And though he may sometimes fail in judgment, and in legal knowledge, he will never go into court without believing he has a just cause, if he is a lawyer worthy of the license that gives him the right to represent his fellowmen at the bar in a court of justice. In mental trouble, agitated through the machinery of human acts, give me a lawyer before you send for a minister or a doctor. The minister and doctor are, however, in their respective places, needed in every sphere and walk of life; but he who has in his mind and brain the trained skill and experience of an attorney-at-law, is the only man who can serve you

when you have a legal right to determine. No stretch of imagination in the whirlwind of slander will be successfully able to deny this assertion. Its truth has maintained itself through every page of human philosophy. Intellectually surpassing, noble and fearless in every professional act, stands always the lawyer of honor. Without him the world would be yet imprisoned in the dungeons of ancient tyranny, with the weak kicked down by the strong before the throne of kings, who permitted their helpless subjects to be persecuted for and in the name of the God they hypocritically adored in prayer, while their words and acts cried to heaven for vengeance.

This was the condition of man before the bench became the custodian of human rights, and this would be yet his condition, if narrow-minded conceit and monarchial tyranny had not been conquered by nobler thoughts, and by a more humane and better judgment.

Our conclusions here drawn may not, however, be satisfactory to every reader unless we offer proof to sustain them. This is easy, because it will not take a Solomon to understand that the judge of a court of general jurisdiction is nearly always selected through the judgment of the lawyers who practice before the bench upon which he presides. In fact an attorney must show some marked legal ability before his fellow practitioners will consider him as a candidate for the bench. And above all, they must notice in him these pronounced instincts of stability, integrity and honor that show in him the qualities of a gentleman and a lawyer. Besides this, he is continuously before them in the naked light of his judicial acts, without having a single place to hide himself from the most scrutinizing of the most intel-

lectual members of the bar who have already read, compared and digested thousands of opinions given by other judges upon questions which are daily decided by him. Like pure water made still more pure by chemical and refrigeratory processes, so is the mind of the judge made nobler, purer and more able through the watchfulness of the bar and through the judicial application and practice of his daily studies.

The lawyer in like manner, but with a different view from a practical standpoint, becomes daily more faithful and more proficient. Self-pride and the repeated confidence reposed in him brings him up, step by step, to the highest pinnacle of professional perfection. Then, when once up there, he faces every legal battle with a pride of honor and faithfulness that surpasses the patriotism of the soldier who is willing to give his life for his country. Nothing less emphasized than this could explain the fidelity, honor and feeling of an upright lawyer. Think of him as you will, slander him as you may, but he will always remain true to his client. Yes, true, even when the client may be either plotting to betray, cheat or deceive him.

This is our story of the bench and bar. This is our experience with, and our conception of, the judge and lawyer.

THE CITIZEN, LIQUOR AND FANATICISM.

The liquor problem is today the most important question of the Texas people. It has been discussed at various times the last half a century by able and

sincere writers. But it seems that it is now as big a puzzle to some as it was when first brought into issue. This happens because we have too much agitation without the proper thought. People can not arrive at a sane conclusion of any discussion unless they begin to think rightly. To argue one-sidedly without reasoning, and with prejudice for or against any question, is simply making an agitation that will do no one any good, except those who make it their aim in life to profit from the troubles of others. And even they, will, in the end, lose out, because the truth of any issue will sooner or later assert itself, no matter how ably it may be denied by the narrow-mindedness of the falsifier.

Feeling our obligations in this respect to the readers of the Advocate, we believe that it will not be amiss to make this editorial longer than our usual ones. Yet we shall be careful not to extend our imagination beyond the reasonable endurance of the reader who has the sense and fairness of being willing to submit himself to conviction if persuaded by fair arguments.

With this view in mind, we shall open our discussion by advancing the main reasons of the great issue, namely, moral and commercial achievement, both in country and in city life.

The preacher, in behalf of the prohibition party, says from the pulpit, and sometimes at the street corners, that the saloon is a menace to virtue and to social happiness. But the statesman, who has studied the affairs of his country with anxiety and with patriotism, will speak long and loudly against prohibition, because of the evil he sees resulting from it in states where the people made it a law

before they were able to see the impracticability of their act.

Who is right or wrong, is a question for argument; who is sincere in his efforts, is another thing. True, both men may be, in point of conviction, morally right; but in point of fact, only one of them can be logically correct.

Those men who are inclined to be fair will neither question the sincerity of the preacher nor the honesty of the statesman. But they will, if they consider the matter at all, use their best judgment to learn who is right. And this, of course, is a duty which every citizen owes to himself and to his state.

Now, we come to our editorial's highest summit of reasoning: Does the brewing of beer and the distilling of liquor menace virtue and make homes unhappy? We think not. Yet it must here be said that the saloon, in its badly managed order, is an evil which should be suppressed, while on the other hand, it must be confessed that it is a commercial blessing which should not only be maintained, but appreciated if properly managed.

In writing thus, the reader will expect an argument that will sustain every assertion we advance. This is easy, because the reasoning powers of any ordinary mind can not help but perceive from the beginning that an ale house is not of itself an evil, and that everything in this world, whether in the abstract or tangible existence, had, and has, its origin from and in the divine conception that brought all creation out of nothing.

If this is true, as naturally it must be, who will be so unreasonable as to urge that sitmulating beverages are of themselves an evil which must not be put on the market for sale as a commercial com-

modity? At least, we do not fear that any fair-minded, sane man will make an issue with us on this point. But in the distributable and particular division of this question, it is quite different, because every commodity has its own peculiar measure of value in the proportionate application of its regular powers in the formula that takes from any or all of the remaining whole its needed attribute of usefulness. The people then should put by their votes into the different cities and villages of Texas, just enough of beer and liquor to meet the natural needs of the people. And by doing this, they will give to the citizens of their state, just what they want without deteriorating in the least from the social and general morals of the Texas people. But let them take what we ask them to give, and they will not only impair the commercial facilities of the people, but they will, also, lower the social standard of citizenship. We make this assertion with some timidity, because we know that it is almost impossible to deduct from the general, an answer which should be specially premised before absolutely made. Moral conception, whether in the advance or in the decline, is in the abstract, a normal condition of the human mind, and measured generally by the enchantment of daily environments. For instance, if a young man will continue to associate himself with boys who will not conduct themselves properly, he will, sooner or later, become more or less susceptible to conduct himself as they do. In like manner, if the same young man will begin his early life with associates who will speak and act with the taste and politeness of gentlemen, he will, himself, in time, even though he may be of a rougher nature than they, learn to speak and act like them.

As the young man has been taken from class to class in this diagram, so will every citizen of our state find himself, from time to time, either unexpectedly or by intention, associated with people who may or may not be helpful to him in shaping his character beneficially to his future career.

If we will take ourselves, with this self-evidently deducted conclusion to any of the dry cities of Texas, we will immediately begin to see the difference between it and the prosperous cities where fanaticism has not yet made its inroads into the minds of the majority of the voters. At first sight, we shall have no difficulty in perceiving that the tone of prosperity is fast fading away from the energy of its citizens. Here, and there, the eyes of the visitor will have but very little difficulty in noticing, placarded, everywhere throughout its main streets and byways, "houses for rent." At every street corner, some old attaches are disreputably lounging, and almost begging for work and money. But worse still, to go into the back alleys and see the blind tiger hiding to devour its victims with poisonous doses of its own manufacture. In this last view, it is doubly deplorable to see the law sleeping in the bosom of its own forgotten watchfulness, and the boys of eighteen and twenty, staggering to their homes, with rough words in their lips, and with envy in their hearts. This happens because it will never become possible for any person or people to stem the natural and persistent tide of legitimate and heriditary appetites. So long as man lives, so long will he have, in spite of every invasion of his rights, those things which were put into the world for him.

Hence the blind tiger, with its self-made poisonous imitation, supercedes respectable ale houses which

used to give happy, pleasant hours, and wishful, needed stimulants, to those whose pleasure it was to mingle and mix, where, according to social habits, the young and old, alike, would meet and talk, with the man who served them over the counter often, if not always, as much a gentleman as any other citizen of the state.

But perhaps the preacher and other leaders of the prohibition party do not understand the great injury their efforts might do to the farmers and business men, generally, if they should succeed in making the voters of Texas believe that the permanent sale of liquor is a menace to society and an evil to the wives and homes of the land. In fact, we believe that they have not studied the question in this respect. For if they had, we are nearly sure that this agitation would not have been brought into so unreasonable an issue. And we say this because we can not begin to think that pious ministers of any church would, in so absolute a manner, be so vehemently attempting to destroy an industry that is, in a very great measure, a most invigorating portion of the life blood of their state. At present the farmers of Texas are annually selling to their home breweries for brewing purposes over 25,000,000 pounds of rice and about 1,000,000 bushels of grain. Take this item of industry away from the farmers of a state like Texas, with only a population little more than 4,000,000 people, and you will not only make them feel there is a panic, but you will also make them, within a few years, as poor and as poverty-stricken as those of Louisiana who were, before the foolishness of the prohibition craze, as happy and as well fixed as were the farmers of any other state of our Union.

But this is not all. Between the breweries and liquor dealers of our state, we have nearly 25,000 able-bodied men at work. If prohibition should happen to cloud the skies of Texas with its ungodly misty waters, what would become of this body of 25,000 men? Perhaps the leaders of the prohibition party will tell us that they should go into the fields and grow rice and corn for a market that is already depreciated by reason of the very act that puts those men out of homes and out of work.

This won't do. They must suggest some other occupation for men who must make a living at something. But some of those leaders are long-winded and may preach unto those men that they could become painters, carpenters, blacksmiths, tinners, well diggers, bootblacks, merchants, doctors and lawyers. This suggestion is equally as unphilosophical as the other, because Texas has already an ample sufficiency of these various classes of people. So there is scarcely any other vocation for them to suggest but that of preaching. And heaven knows that this field is already more than sufficiently worked. The college man, in the pulpit has, in many instances, been long since superceded by ignoramuses who are, by their ungodly conceit, persuaded to tell the people that the word of God is in their lips, through and by an inspiration divinely telling them that they are purely and specially servants of God, ordained for the purpose of driving out of the state, and even out of the world, the most heinous evil known to them, namely, the licensed sale of beer and whiskey.

Now, having nearly exhausted the entire legitimate vocabularly of vocations, we are persuaded to believe that the leaders of the dry sided part of this issue are willing to concede that liquor in the commercial

world was, at the beginning, contemplated in the divine mind just as much as any other feature of industry known to man. To them we hope it will appear, as it does to us, that each man is in his heart the measure of his value to God; and that he who strikes his breast in exaltation of his own merits should recall the parable of the Pharisee in the Gospel before he would condemn either the business or the acts of his fellowman.

We now pass from the facts advanced, pro and con, into those one-sidedly asserted by the leaders of the prohibition party. They tell us that liquor is the stimulant evil of the nation, and premise themselves by saying that ninety per cent of the poverty of the land is attributable to it; that the women of our country are driven to a sphere of unhappiness and destitution, because of this great evil. But all this they say, in the shape of an assertion, without giving arguments or reasons that would back up their conclusions. To say a thing does not make the saying true. Who will be so susceptible as to believe that this great nation is a poverty-stricken land? To be sure, we meet with stringencies which make us feel the depression of the times. But how can the preacher attribute spasmodic depressions to the steady sale of beer and liquor? And this we ask, notwithstanding that one Reverend George Stuart said repeatedly in his sermon at Atlanta, Georgia, that it is the liquor traffic, and not tariff, trusts or national banks, that bring stringency into the land. And in support of this asserted proposition, he said, without a single premise of reasoning, that there is just a little over 1,200,000,000 of money in the United States, and that the nation could move along smoothly if every cent of that money was put out of circula-

tion and buried in one hole. And he adds in the same breath that the American people pay a great deal more than that much money, annually, for drinks.

How foolish and how inconsistent! What in the world would we do if we had no money in circulation? And how in this world could any people spend more money than they have?

But this is a good deal like all of the other unreasonable asserted sayings quoted to have been uttered by this reverend gentleman in that famous sermon of his, at Atlanta.

It is indeed strange that so learned a man would be so devoid of every sense of justice in a matter so important to the entire nation. Imagine that a man of letters, and of the church, would preach to his fellowmen a doctrine which is not only inconsistent with the theory of things, but incoherent in its ill-founded premises of non-logical conclusions.

For how can a man say with any reasonable hope of being credited, "It seemed to me that the cracking of the glass beneath my feet at Weatherford was but a prophecy of the day when the American people will dash the saloon to the earth and tramp it back to the hell from which it came."

This idea of endeavoring to make intelligent American people believe that the saloons came from hell is preposterous in conception and idly idiotic in expression. Ninety per cent of the brewers, distillers and liquor men of the nation are gentlemen of a very high moral and social standing—prominent in the state and pious in the church—supporting the preacher and relieving the poor, as well as being generally instrumental in bringing about conditions of financial success which would never have been effected if such men as they had lost their existence

on earth. And yet Mr. Stuart would have us believe that these gentlemen are agents of the devil, importing from the bowels of hell, beer and liquor for the saloons.

This is too much in the order of Pagan philosophy —Saloons coming from hell and those who make beer and whiskey, agents of the devil! The gentleman may as well say that God gave the earth the natural productive power to grow rice and other things for the purpose of aiding the devil in building resorts peculiar to his own pleasures from one end of the world to the other.

But perhaps the preacher of prohibition is getting tired of God's way of doing things, and may be able to succeed later in making Old Mother Earth grow, instead of rice and corn, some other kind of grain that will not permit itself to ferment into either whiskey or beer. Or perhaps he may be, by his prayers, able to induce God to take from man the formula which gives to beer and whiskey the peculiar taste, strength and liquor-charm, that makes some men feel how necessary it sometimes is, to take a little of them for the stomach's sake. In this, however, he is not very likely to succeed, because it has been written that God is a divine being who never listens to selfish prayers put into lips by inspirations born of whimsical insanity.

But again to cold facts, because we have yet to fear that the resourceful preacher of prohibition might say that the farmers of Texas could sell their rice and corn in other states of the Union. But if it is well to have prohibition in Texas, who can argue that it is not well to have it in other states? And if prohibition is in other states, or in all of the states of the nation, where would we, here in Texas,

get a market for our rice and corn, now consumed by the breweries at our own fireside? The answer must naturally be, "No place." And worse still, if prohibition should reign every place, there would be no market in any place for the rice and corn now consumed by all the states in the manufacture of beer and whiskey—the non-consumption of which would mean, to the farmers of the United States, annually, the loss of a market for 3,800,000,000 pounds of rice and for over 100,000,000 bushels of corn.

Dwell for a minute on these figures and you will get sick and tired of listening to the prohibition preacher. And while you are thinking thus, consider also the 2,000,000 of men who would be put out of employment within the walls of the United States, if the prohibition craze should become the insanity of all.

Now to the ideas of great men upon this question. Caesar, in the Latin tongue, called wine the soothing syrup of the tired soldier; Napoleon exhorted his Cossacks, in the French vernacular, to moderately administer to their stomachs some stimulant in time of worry; and our immortal Washington, in the American language, did not hesitate to tell his lieutenant, on one occasion, to keep a little of the best whiskey always in his tent.

On the other hand, Richard III, of England, reduced the rank of some soldiers of the Royal Guard, because whiskey was found in their possession. Catherine, of Russia, had two of her best castle guards transported to Siberia, because of being found drinking some of the Russian national drink on the birthday of the Queen. And more co-incidental still: the never forgotten wicked Nero, in one of his hypocritical spells, suspended the use of wine in his palace,

some few years before he died, for a period of sixty-two hours.

Here the reader who draws the line between the daring courage and noble standing of Caesar, Napoleon and Washington, to separate them from the cowardly, murderous and dissipated Richard, Catherine and Nero, will readily begin to think that some people who favor the use of liquor are, in many instances, much more noble and virtuous than many of those who sometimes condemn it with a vengeance which would make some easy minds believe they are saints.

Preachers are, however, a much needed class, and should be listened to whenever they preach the gospel in the purity of its doctrine. But they should not be permitted to rule the people in secular affairs, contrary to the welfare of the citizens. And for politeness sake, if for nothing else, they ought to slack up in preaching to their congregations things that are inconsistent with every philosophical idea of good government, and deadly dangerous, in many instances, to the peace and prosperity of the nation.

In conclusion to this editorial we would like to add, as a matter of justice and pure reasoning, that the saloon should be regulated in America as it is in other countries of the world. In Germany, Spain, France, England, Italy, Holland, Switzerland, Austria, Belgium and Sweden the applicant for a license must be a man of first-class reputation and of the best moral character, fitted in every respect to mix socially with the best people of the land.

As it is in these countries, so should it be here; and so it will be when our legislatures and officers of the law will come to the proper sense of their duty.

Then, when this governmental purity is effected, the preacher and the citizen will be alike satisfied, and the natural time, long drink will be sold without a murmur from either home or pulpit. Even those interested in the making of this commodity will thank God for having the question settled satisfactorily at last. And it might be added that they are possibly more anxious than the preacher to have this reform made.

But until this is done, a certain portion of the world will cry out for prohibition without effecting anything, save a useless agitation that will always end in discontent.

THE DEPENDENT RELATIONS OF MEN.

Creation in its visible features is a combination of mutual activities. The human family, as a whole, is composed uniformly of individual dependence. Every man, woman and child of the human family, is in some measure naturally dependent on, or a helpmate to, some other person or persons of mankind; and the universe, in its distribution of variety, is the common province for the united existence of all. The sun, the moon and the stars, together with the atmosphere in its compound of numerous ingredients, shines and falls upon the earth for the benefit of him whom the Creator called Man. The monarch who rules has no greater right than the subject he governs in the natural division of things. Circumstances and human efforts, will of course, divide the whole by the pencil of fortune upon the map of earthly existence. And this, without argument,

is in many instances meet and just. It is otherwise, when the happiness of life is wrongfully given to some in exclusion of others. Here, however, it will not be understood that human happiness and human influence should be equally divided. On the contrary, it must be admitted that such a division would not only be impracticable, but also contrary to the laws of progress and civilization.

Just as men should differ in ideas in order to get sound conclusions, so will the unequal divisions of happiness and wealth measure their value to common existence in sympathies that play the moral activities of human thought.

With this understanding, we proceed to reason the daily relations of man with man. The farmer is the first in the eye of deception. Those who want to buy his product are nearly one and all using every effort to purchase from him as cheap as possible, without caring in the least whether or not he reaps from the harvest of his efforts, sufficient compensation for his labor. The wage earner in his demand for better pay and less hours, is looked upon by his employer as a creature who ought to be oppressed rather than encouraged. And the merchant who opens his store to supply his patrons with the necessaries they need in his line of business, is often looked upon as a man who should sell his goods for the accommodation of his customers and without showing any anxiety to consider his own interest. The manufacturer in like manner has his own troubles. Many believe that he is not only a menace to society, but also an evil to industry. Yet, these different classes of men are so closely united by the dictates of common need, as to make it impossible for either one to live commercially without either one or more

of the men pursuing the vocations here grouped. In every community, there must be merchants, and these merchants must be esteemed rather than despised. In like manner, the merchant must have patronage and in turn he should be anxious about the welfare of the people who visit his store. As he is useful to the customer, so is the customer useful to him. And in this, it may be said that the wage earner is much more than one-half the commercial percentage of value. He spends every dollar he earns to buy the necessaries of life for himself and his family. Without him, the merchant would be indeed poor. And this would be true, even though he depended, and could depend, for a living upon the patronage of people who were not wage earners. This last assertion is apt to be disputed, because there are some people who may be too blind to see that no one would have any money to buy anything if the hand of labor should fall from the tree of life. For then the manufacturer, the high-toned citizen and the thin-haired aristocrat would starve as well as the merchant. Yet, notwithstanding this, there are in many towns and cities of our nation some people who ally themselves together for the purpose of crushing the hand that gives them nearly every happiness they enjoy.

This is the foolishness of human conception in the mind of the man who has his head swelled and his heart hardened against the welfare of a fellowman who never did him any harm, except to earn his bread by the sweat of his brow.

In the same manner, we often find some laboring people who believe it is wrong to be rich and who would, if they could, depreciate the commercial value of the rich man's business. This spirit is, of course,

limited to classes composed of men who have little or no brain, because it is hard to think that any man of sound mind would or could wish the poverty of another; and especially if his existence would in any way be dependent upon the man whom he would wish to see poor.

Those of the latter class are, however, few when compared with the great number of the former. It can scarcely be said that there is one per cent of the laboring class in this way disposed to the rich man, while, on the other hand, there are quite a number of rich men who are daily plotting and planning how they might with impunity take from the kingdom of labor the imperial crown of unity: A crown which has once in the past saved for man the peace of nations and which will in the near future save the world from the butchery of war. Germany and England have said "No," because the men behind the guns were brothers; and as these two nations have said, so will other nations say when the brotherhood of union labor will draw the sword of peace.

If the facts here stated are true, as apparently they are, there is hardly any need in saying that something ought to be done in every walk of life in order that the eyes of men may begin to see how useful the entire world are individually to one another and how little and useless any man, or any set of men, would be, if he or they would be isolated from the rest of mankind.

WEARING THE WRONG CLOTHES.

"Render unto Caesar the things that are Caesar's, and to God the things that are God's."

These words of the Saviour to those who were trying to entrap him, speak the reproach of their meaning to the preacher who meddles in secular affairs. The world is the kingdom of man, and he has absolute dominion over everything placed thereon. The beast, the fish, the vegetable and all the mineral product of the earth, are by natural inheritance his unquestioned property. But he, himself, is the only thing or creature placed or living on earth that can give glory to God. Life, then, is the only province of God's pleasure in the action of man; and in the action of man, only, is the Creator honored.

True, the world has in every feature of its mineral and vegetable kingdoms, some evidence of the material value which God has placed in every existing thing, yet it is only the heart and lips of man which can feel and speak with holy thoughts the gifts of divine Creation.

This, of course, is man in the purity of his natural existence. But follow him into the dejected vicissitudes of perverted nature and he will appear to the eyes of pure thought in a vision that shows him condemned within the sphere of his own wickedness.

In this last thought the preacher's aim in life should begin and end. The world, in its commercial activity is no part of his mission. To preach the gospel from the pulpit of his calling should be his only aim in life. What other men do in the daily pursuits of their different trades, is no part of a minister's business. At best, he is a beggar at the

door of his fellowman, asking, because of the coat he wears, the necessaries of life in the name of the God he professes to serve. This, indeed, is commendable in the pious minister who gives himself entirely to his calling. But it is otherwise with the preacher who tries to make the world believe that he is a minister of God while his soul is seeking honor and glory in the estimation of men; and while his tongue is engaged in denouncing the acts and deeds of hardworking people who are trying to make it possible for him to live at the door of their charity. Hear a minister preaching commercialism instead of the text of his calling and giving to Caesar the things that are of God and to God the things of Caesar, and you will be satisfied that the preacher who meddles with the natural rights of man in the daily pursuits of his common career, is a menace to the commercial progress of the community in which he lives and a disturber of human happiness in the commercial and political relations of man with man.

This is not written with the view of placing any preacher in the wrong light, but it is written for the purpose of telling the meddling minister that he is wearing the wrong coat, as well as lessening to some extent the usefulness of the man who preaches the gospel in the fear and love of God, and who has no other aim in life but the salvation of the souls committed to his care. The world outside of this, is to him a place in which he once was and to which he should never wish to return. Those whom he left there are individually pursuing the vocation allotted for each. To them the world has a value peculiar to their different anxieties and the meddling minister should not be permitted to play any part in their affairs. When the Saviour said, "Give unto Caesar the

things that are Caesar's,'' it is evident that the world was created for the pleasure of man. But when the Saviour added ''Give unto God the things that are God's,'' it is also evident that the souls of men are the only trophies worthy of divine consideration.

From the conclusion here drawn, the readers of this editorial will permit us to say that the preacher should absolutely stay within the sphere of his calling and quit meddling with men in things that pertain to their own commercial interest.

WHY DON'T YOUNG MEN MARRY?

''Why don't young men marry'' is now a very unsettled question. Some say that the cause should be attributed to extravagance, while others maintain that the ladies are to blame. Neither contention is, in our opinion, right. The percentage of unmarried men is greatly on the side of those who could very conveniently maintain homes, without missing the expense, and it must be conceded that the greater percentage of women over twenty are willing to wed if they are properly suited. Fifty years ago nearly one-half of the population of the United States over twenty were married. Today, there is more than seventy per cent over that age living a single life. This deterioration of the marriage progress in the human family is a condition which should immediately appeal to the American people. ''Husband and wife'' is the expression used when we refer to the world within the sphere of moral thought; ''lovers,'' when we speak of people who may or may not care to be married. In either sense woman should be

man's fascination in every step and turn of his life. She was made for him, and he should live for her. No argument can controvert this assertion. It is as old as man and as lasting as God Himself Time can neither change nor dim nature's intendment in the human heart. Men may travel through life with light thoughts and with evil designs, but they will never be happy until they begin to love woman as God intended they should. As the child will fly from its father's anger to the mother who will always forgive, so will man turn from the troubles of the world to the woman of his heart for peace, happiness and love.

Why, then, are there so many men and women living single lives? The answer is easy. If woman had still kept herself the charm of man's fascination as she did in the days of her bashful reservedness, she would be now sought in marriage with as much earnestness as she was then. True, she is yet man's first thought and his last ambition, but she has long since lost the charm that made her supreme in the estimation of men. The bashful protest that kept her in days gone by from mingling in the activities of life is now lost in the ambition of the new woman who is trying to move the world, not "by the hand that rocked the cradle," in the days when the babe was the pride of woman's love, but by taking her place among men in the field of commercial activity. Woman was not made to work, neither was she made to rule. But she was given a heart within which should always live a mother's hope and a husband's love. Fashion, beauty and a knowledge of her own worth was and ever must be hers, but the desire of self-independence should never be her ambition. In this desire she loses the power that makes man timid and respectful in her presence. When she remains

within the sphere of her own timidity, man will continue to give her the sweetest conceptions of his admiration, but as soon as she permits herself to out-step the limits of feminine endurance, the charm that brought man to the shrine of her love is vanished forever from the vision of his first fascination. As repeated welcome will gradually make the unworthy visitor bold, so will a continuous familiarity lessen woman's fascination for men.

There is yet another reason why young men do not marry. In the visions of anticipation, man is much more observant than woman. Girls of eighteen and twenty seldom appreciate the real value of the heart. All they care for is to have it, for the time being, entirely to themselves. It is different with men. They, as a rule, look into the heart, not from curiosity, but for the purpose of learning if a wife's love could permanently live there. And so soon as a man thinks it would, he begins trying to make that heart his own. And this he does, not because he wishes to see some girl in love with him, but because he is anxious to win a heart that will love him through married life. Debutantes and visiting ladies from other cities or places have no longer any fascination for him. He now seeks, and seeks only, the girl whom he believes born to be his wife. But most girls of the age just mentioned seldom feel a fascination that is lasting. And before they know that they have past the years of admiration the men who would have before wedded them will no longer care to think of them. Day after day this happens. Men of twenty-five, or more, watch the debutante's movements and anxieties. Of course, they will not be too frank in their expressions, but they will be sure

to write everything they see in her upon the tablets of memory.

In this respect man may or may not be mistaken. The fact that a girl of eighteen or twenty permits her thoughts to wander promiscuously is no reason why she would not at some time center them permanently in someone whom she would forever truly love. Immature thoughts in a young woman's mind are entitled to every reasonable apology that man's charity could make. In fact, when woman is decided she is much more stable in the execution of her affections than he who would condemn her fickleness. And in this connection, it must be said that woman's heart when once won is the purest and greatest solution of divine intendment in the creation of man. Nevertheless we must write with regret that there is today a large percentage of the unmarried men over twenty-five who would be married if the percentage of girls were more solicitous in the selection of their first determination. This assertion, though deplorable, can be verified, if we compare the country with the cities. Nearly every young man over twenty-five, and a large percentage under that age, in the country, is married, while it must be noticed that it is very much the other way in the cities. This, in verification of the assertion just made, is almost self-evident in point of philosophy, for the reason that young ladies in the country have but few opportunities to lose the charm which familiarity will generally destroy. The country young man meets and woos his neighbor's daughter while she is yet unsophisticated and young. The Creator's intendment is concentrated in the fascination of a feeling that has from the beginning of human existence manifested itself in hearts that love without the aid of

artificial manipulation. Even poverty can not keep apart two young people who sigh for one another's love with hearts that feel the propensities of nature emitting from a passion which is not only pure but divine.

MIXED MARRIAGES.

Mixed marriages are today a question of much discussion in the circles of the different churches of the Christian faith. Some maintain that young men and women should marry wives and husbands of their own religious persuasion. The truth or falsity of this doctrine seems to be a question too much for human intellect to decide. And perhaps it is a matter with which churchmen should not meddle without being first prepared to say that the human heart is able to submit itself to the opinions of the different churches in matters of love. As a rule, a husband and wife of the same religious persuasion, have less difficulties in understanding each other, generally, than would the husband and wife who differ religiously in their manner of adoring God. This being true, leaves no doubt of the advisability of people marrying wives and husbands of their own creed, unless the love-action of the heart is diverted from its religious affinities in determining where the life of its affection can most happily live. To tell a man whom he should love and marry, is simply telling him that his heart should have no part to play in the selection of his life-long companion.

It is here, then, that the churchman fails to be supreme in his advice to young men and women of his congregation. If they can not naturally and spon-

taneously begin to make marriage selections among themselves, it is, in our opinion, wrong for their ministers to try and make them do so. All that he should do, and all that he has any right to do, is to preach unto them the gospel in the purity of its doctrine, without side-stepping in any manner the natural affinities of the heart. True, he may, and in fact it is his duty to, picture the great danger which is to be apprehended in making marriages that are adverse to the congeniality of consistent thought and the divinity of persistent love. For without his advice in this respect the young heart may often mislead the will in determining the soul's true solution of the marriage problem. To tell man that he should not wed a woman who would not be in every respect worthy of his love, whether she loves him or not, is not to tell him that he should marry a person because she kneels with him before the same altar under the doubt just expressed. Neither can it be said that a minister of the gospel outsteps the privileges of his calling when he tells a young lady that she should not permit her heart to love a young man whom she does not believe to be entirely worthy of being her husband. But a minister of any church is very apt to be mistaken whenever he tells two young people who love one another that they should not marry because they differ in religious opinions.

In support of this last assertion, we may be permitted to speak of human acts in the sum of their diversity without making an issue which may be disputed by those who differ from us in philosophical conclusions. The sum of life, outside of the pathway to salvation, is added as we pass, act after act, into the last drama of our earthly existence. And in this last scene, the soul will see at her separation

from mortal vision, that the same heart she animated in this life, will go with her in thought into the bosom of eternity. This happens, because the heart is the seat of human feelings and destined from all eternity to have in itself an independent sphere of action that can not be either swayed or stemmed beyond the endurance given it at the time it was ordained to exist. He, then, who tries to intercept the natural affinities of the human heart, will lose his efforts in the vain glory of his conceit, and find himself, when he thinks his day's work is done, without having anything to show for his labor but the mockery of a prejudice that was born in the sin of his own narrow-mindedness.

WOMAN IN HER BEST AND WORST.

Woman, in the sphere of her beauty and love, surpasses in value the most ardent imagination of man. But, in her adventurous and degraded condition, she has lost all the charm that would make her fascinating to him. True, woman is, and ever shall be in every sphere and walk of her existence, man's sweetest thought and the highest aim of his ambition. Yet, whenever she walks outside of the sphere of his consideration, she has no longer any right to claim his respect.

Man's heart is by nature endowed with an inherent anxiety to love and esteem some woman of his fancy. But his heart has no propensity born of nature to love but one woman. He, therefore, who tries to woo and win within one thought two hearts which beat to love him with a nature that is pure, should never live to mar with dissipation, visions that

beamed into woman's mind from God's own wisdom on the day He created Eve. In like manner is woman destined to love only one man. And as man should only love lawfully, so should woman only love when it becomes her to love, and where her love robs no other woman of the love she ought to have.

If these assertions are true, as naturally they must be, how deplorable is it to see some ignoble woman pursuing without love the weakness of some poor fool for the lands he owns and for the money he has in his pocketbook.

True, man is originally to blame for nearly every fault that woman has. Yet, this is no excuse for worthless and ungodly creatures to rob wife, creditors and children of money which should be theirs, because it has come within the sphere of their reach to play upon the demented condition of some unfortunate creature who is unworthy of being called a man. And worse still when they attribute to themselves the right of being able to do that which, not only should make them blush, but which should make their sex feel that heaven is almost wrong in permitting them to live with a woman's face amidst and with the human family.

Thus is woman in her speculative and adventurous condition. The kiss of nature no longer touches her soul with the touch of love. The fire that burned her feelings into sweetness and sympathy, before the whispers of cupidity made her desolate and barren of womanly thought, is no longer warming her soul with those aspirations of fineness with which she was by God so richly endowed. Yes, aspirations which bud so divinely, as to make man feel that the Creator could not have made anything more nobly perfect

than that which He put into woman's soul at the time He created her heart.

How disappointed then must man feel when he begins to see God's noblest work destroyed in nature's purest vision of heaven's design.

Here let us pause for a minute and view with pain the picture which imagination will draw. Then, when we have seen all that we can endure, let us begin to pity rather than condemn, for, perhaps after all, that the picture painted is not as black as it appears to us. And, even if it is, let us hope that the same mercy will be extended here that was extended by the Saviour when he said to the multitude as they brought before him the woman taken in sin, "He, of you, that is innocent cast at her the first stone."

This consideration, however, should not make us stop here. It is within man's power, if he will, to make fallen women better than they are. No depravity of her who is born to be dependent upon him will warrant him to put her deeper into the gulf of her folly. Yet, it must not here be said that he is bound by either the state or moral law, to bring back into former beauty, love and grandeur, a woman who has, in the unnatural feeling of dissipation, destroyed everything that nature had made great in her.

Bearing in mind all the thoughts within the scope of this editorial, we may be able to extend our imagination far enough to reach the boundaries that encompass the limits of woman's endeavors. She is good and holy when man loves her as he should; but she is a dissembling creature of the lowest ebb when once made ignoble by his deception True, she will sustain herself long after she has become a victim to the first persuasions of his deceit. But so soon as she falls a prey to the susceptibilities of her

own infirmnesses she is, in nine cases out of ten, passed forever beyond man's redeeming possibilities.

The world knows this, and yet the world pities not. Nay, less than pity has the world always had for those in trouble and in wrong. It never needs a tongue to speak the evil that might be stemmed by kinder words. In streams of thought the world passes into each succeeding phase of life. And as each minute waits upon the dial of time to bury all life's past eternity within its own fast passing existence, so should the thoughts of past fated memory be forever dead in the better thoughts that the new life is always willing to give.

THE UNTHINKING VOTER.

Ninety per cent of the voters of Texas, like those of other states, are more or less inspired by the other ten per cent in the matter of casting their ballots on election day. How this happens is easy to explain. Men who pursue their vocations honestly have but little time to study public affairs; while those who do not have to work with their hands, or apply their brains, to make a living can, if they choose, devote a portion of their time to public thought. This, of course, is commendable, for who would be able to guide those who have no time to guide themselves, unless some one would stop to think for them in matters concerning the public welfare. Yet, it sometimes happens that the greater number of the thinking people do not care whether they lead right or wrong, provided they lead into their own pockets the object of their studies. Those, then, who have

no time to stop and think are very often victims of other people's thoughts.

This condition of affairs in Texas, as well as in the nation, is leaving us, today, in a state of useless agitation. Most of the men with political brains, whom we meet on the streets, will tell us how important it is to know whether or not candidates for the next legislature voted for or against Bailey. Thus giving us to understand, if we do not stop to think, that we have no other vote to cast but one for or against a friend or enemy of Bailey. Again, we meet, a few minutes later, another class of men who have either the corporation blues or the prohibition craze. The former of this latter class, will speak long and vehemently of the wrongs committed by President Roosevelt upon the innocent bosom of the combined trusts of the United States, while the other division of this same class will try to tell us at the street corners, and sometimes from the pulpit, that the sale and barter of strong beverage is bringing desolation upon the land, breaking up homes and sending thousands of souls daily to the perdition of Eternity.

From a moral standpoint, the citizens who approach us in this manner may or may not be right. But, from a public and logical standpoint, no man of sense will permit himself to be guided to the polls by whimsical ideas which were inspired either by ignorance or prejudice. Whether Mr. Bailey is or is not a man worthy of the confidence of the people of Texas, is not the question of today. What the voters should now do is to elect people who will well and truly perform the duties of the offices to which they may be elected, regardless of the merits or demerits of a man who has practically passed out of the history of our state politics for at least three

years yet to come. In fact, Mr. Bailey never was to the people of Texas but their representative in the congress of the United States. And whether he was or not worthy of the confidence reposed in him by those who sent him there, is a matter to be talked of if he puts himself before the people of Texas for such honor in the future.

In like manner, why should a candidate be asked whether he is for or against the sale and barter of liquor at and in an age when the young and old of Texas, as well as those of the nation, are considered by the powers of the earth to be a most temperate and most intelligent people. And especially when church men, lawmakers and scholars have for nearly two thousand years of the Christian era, permitted themselves to witness the sale of liquor without a murmur. Even the Saviour of the world, at the feast of Galilee, was pleased to see the guests of that feast, drink the wine which he himself had made.

If Mr. Bailey were now before the people for office it would be well for the voters of Texas to learn whether or not he would be the right man to represent them in congress. But since he is not a candidate for any office, in the coming election, it is not too much to say that the people of Texas are paying him and his opponents too much honor when they make the merits or demerits of some worthy or unworthy candidate dependent on his or his opponent's merits or demerits.

The wise thing then for the voters of Texas, is to let Mr. Bailey stand upon his own merits for office if he should ever seek one from them again, and to ask those who are now seeking office to stand before them upon their own merits. This, however, they will not do, unless they begin to study the in-

justice of punishing the innocent for the sins of the wicked, or of believing the unworthy are made good because they say they are vouched for by men of honor and integrity.

With this wish in mind, in summing up the political situation of the coming election, it must be said that thought should be the meat of individual persuasion. And if the voters of Texas will not eat this food, they may learn when it is too late that the stomach, brain and sinew of the state may have lost the rich blood of life in the wake of prosperity. Or, more directly speaking, they may find themselves, after the votes are counted, in a day or two after the election, the victims of men who made them believe that Bailey and prohibition should be the landmarks of their discretion at the polls.

The safe thing then is for each voter to say to himself, "I shall ignore the right of any man to instruct me how I shall cast my ballot at the coming election. My interest is in Texas because I am a citizen of it, and I shall not permit myself to be blinded by the mist of political prejudice that is now dimming the political vision of the Texas people. What care I about personalities which concern only Mr. Bailey and his opponents for political honor. His fight with them is only a matter that will concern me when he and they will stand before the people of Texas for an honor which neither he nor they can begin to seek for four years yet to come."

If the majority of the voters of Texas will speak thus to their conscience, they will be able to blot out local prejudice from a civil right which should be exercised by every true and upright thinking man.

As the voter should study the question of not voting for or against the wishes of Bailey or Bailey's

enemies in the coming election, so should he study the question of not voting for or against the wishes of the people who pretend to have the right of telling the voters of the state how they should vote when the time comes, upon the liquor question. And as we have above said, relative to Mr. Bailey, so say we now, relative to this question, that the men of Texas should say to themselves, "We, the voters of this state, here proclaim ourselves to be for putting into office people who will, to the best of their ability, uphold and maintain the law in every feasible respect as it now stands peremptorily made upon our statute books. Yes, put into office men who will neither be for nor against those interested in the sale of natural stimulants which have been in the commercial world from the beginning of time."

If the people will so proclaim themselves much agitation and unnecessary stump-speaking will be dispensed with, and the voters will come to the sane conclusion that they are voting for men who will not try to do that which they can not do, but who will do that which they ought to do—namely, to support, maintain and enforce the law as reasonable, sane and unprejudiced minds would have made it.

In like manner, also, should war be made against the hair-brained, street corner orators, who urge, with the vehemence of their kind, that the financial stringency of the nation has been brought about by the inhuman sword that Colonel Roosevelt has been driving to the hilt into the poor, crippled, helpless bodies of the trusts.

WOMAN'S REASON IS IN HER HEART.

"I have no reason but a woman's reason. I think him so, because I think him so."—Shakespeare, 1st Act, 2d Scene, in The Two Gentlemen of Verona.

This is what Lucetta said to Julia. And this is nearly all the reason that a woman gives in asserting her likes or dislikes in matters where her preferments, without decided cause, are concerned. But it is not all she can say in asserting what is right or wrong in scales where human conduct is weighed with a view of ascertaining what is morally good or bad. A woman in the one, is a creature of the heart, without reason; in the other, a Solomon, without a heart. Man is generally the other way. In shaping his likes or dislikes, he dispenses with sentiment and uses his judgment. While, on the other question, he is nearly always wont to submit his better judgment to the decisions of his worst feelings.

This happens, because woman is morally purer and man intellectually stronger. As the hot rays of the sun will melt the icy crust of the frozen snow, so will a woman's wishes melt into feeling every thought to the contrary that judgment may try to inspire in her heart. But as the purity of gold will not be perverted by the ordinary process of chemical invention, so will not woman's moral convictions be subdued by the weaker methods of man's intrigue.

Again. As a boat well manned will top the billows of the ocean, so will man's judgment master the sentiment of his heart. But as the self-same billows will roll under the well manned boat to their watery break, so will the evil passions of man's soul break into their own pleasures against the protest of his better judgment.

THE WAGE-EARNER, TREACHERY AND INJUSTICE.

Treachery is the greatest crime in the calendar of human error. It lives to kill the efforts of honesty in every walk and sphere of life. It visits the store of the merchant, as well as the field of the farmer. And it is unscrupulous in robbing the wage-earner in the commercial and political fields of human strife. In it, there is no love, no mercy, no brotherhood of thought. The preachers may preach condemnation, children may cry for bread, and yet it will not resign its place in the heart of the man who once gave it a home within the visions of his imagination. In ancient times, as well as in recent years, streams of blood have flown from the wounds that treachery made. Kings, queens and prophets have fallen by the hand of those in whom they placed their most filial love and trust. In a word, and more strictly speaking, nearly every evil pertinent to the confidential relations of men and women might have been averted if treachery could be driven from the human heart.

The labor organizations of the state may then stand in need of the warning which comes from this editorial. In their different and various bodies, treachery is always active. With them, it plays its game from within as well as from without. But more especially from within, because it is there it can destroy the vital organs of union prosperity. He who has your confidence, is the man who can best disclose your secrets; and your secrets once disclosed leaves you without a weapon in the hands of the enemy. Besides he uses your secret as a sword which will raise himself and defeat you.

This conclusion needs no argument to prove the meaning in it contained. From time to time, it is self-evident in the lives of men who have placed themselves in good positions at the expense of organizations to which they belonged. The politician of any body is dangerous unless he is sincere. And for the reason that his aim is at all times in the direction of himself. This, the body to which he belongs, will hardly ever see until it is too late to prevent the harm he has done.

To almost the same extent, but in a different way, the schemer on the outside steals the harvest of union labor by making its members believe that he is the savior of their cause; or by proving to them that he is the man who can either give himself or get from others, the advantages which would be beneficial to the cause of labor. In fact, the wage-earner has been at all times the target of some politician or false leader. His vote is needed, and it must be gotten by the designers of his downfall, if possible.

But it must not be understood that the employer is the designer here referred to. On the contrary, the employer is generally a friend to his employes. The question then is, who is the designing enemy of the wage-earner outside of the organization to which he belongs?

This again is self-evident, because it does not take a Solomon to know that the hypocritical politician is the laboring man's wickedest designer. Yet, it often happens that labor organizations pay more attention to the lurings of the designing politician than they do to the appeals of a well-meaning employer.

Of course, it will not be here understood that a

heartless corporation has any part to play in the meaning attempted to be here conveyed. In this connection it will however be conceded that there are some corporations so kindly considerate as to have some feeling for the welfare of the men who work for them. And it must also be here conceded that the most heartless corporation has its own specific value in commercial life; and inasmuch as its commercial value is needed it deserves some consideration from the laboring man, as well as from the people in general. But such a corporation, or in fact any corporation, should not in the exercise of its rights, take away the rights of the laboring man.

In this connection it can be also urged that the people should be always on the watch, and ready to force from any corporation the service and benefits it promised to give at the time it became a body incorporate. This is the attitude the government should take in the administration of justice to all.

And yet it must, unfortunately, be said that the government has often failed in the making and in the promulgation of the proper laws in this respect. In fact, there are many instances, here in our own state, where the corporations have been by law given certain legal privileges which work to destroy the legal rights of the individual. For instance, the law which gives a defendant corporation the right to take the deposition of an unfortunate plaintiff who might have lost his leg, or have received some other injury, is a farce in the face of justice; because it gives the unscrupulous claim-agent a chance to develop and devise that which never would have been thought of, if all heads concerned had not been given plenty of time to think. And still, notwithstanding

this, it is feared that some of the framers of this unjust law will appear again before the people of Texas for suffrage in the next state campaign. Beware. They will deceive you again as they did before. Other laws of like interest to you are yet to be made; and other laws of like magnitude are ripe to be repealed. Frame your own laws within the halls of your definite bodies; and when you have framed them, use your best judgment in electing a state ticket which will make them under the supervision of a just decision.

But in making your selection for the state ticket, you must not draw your inspiration from them. Nor must you permit yourself to be governed by the ambition of someone else. Discuss, argue and digest the question well; and then upon the motion before the house let the majority rule. Unless you do this, the treachery of someone in the minority will be prejudicial to the rights of the majority.

MORAL PROGRESS.

Men of the present day seem to forget that moral progress means more than financial success. He who pursues life's journey with the aim of becoming rich, loses the happiness of being at peace with himself. The ambition of becoming rich overtides his conscience with waters of discontent. The soul is not a thing of earthly creation; it is immortal—a spirit of divine origin, born in the flesh to give human existence. Man's highest aim should then be the possession of that to which his soul is heir.

The truly happy people are men and women who

see in the vision of their anxieties God's eternal image in the soul that gives them life. True, man must make himself useful in the commercial world before he can say that he is useful to society. To be active in our industrial pursuits, is not to be active in the doing of something that is commanded not to be done. But to make the getting of money the only pleasure of one's life, is to make one's self a slave to the possessing of a thing that has only a transitory value and which will vanish as if it were nothing just as soon as the vision of death dims the eyes of those who possess it. Immense wealth is generally a source of inevitable worry and trouble. The rich man may go where he will and see what he may, and yet he will not be happy unless his thoughts rest in peace with his conscience. Material things are only material for material purposes. The necessaries of life are always to be had and he who is indifferent in that respect should never have been born. Industrial energy and an accumulation of wealth is also commendable and generally needed in order to make a country prosperous and great. But to be energetic for the sole purpose of having money, is nearly as unprofitable as to be indifferent. This assertion may not meet with the approval of every philosopher. Nevertheless it is true, because he who persists in the doing of something which does not add to his happiness, is doing something which will sooner or later take his happiness away. Money is worth only what it can buy, and enough of anything is all that a man wants. Enough to buy enough is all that man in the way of necessity needs to have. The laws of nature force us to have this; but the laws of perpetual

and everlasting endurance bid the soul to be happy when its wants are filled.

In order to exemplify ourselves in this editorial we must try to illustrate our meaning by example. Take for our first instance the man who devotes his entire existence to the making of a fortune that is too large for expenditure in the natural sphere of use, and you will see a man who has done much and accomplished little. The overplus of his fortune goes, in nine cases out of ten, to deteriorate the useful ambitions of his offspring. The rich man's son is seldom active in the footsteps of his father. As a rule he spends the money he inherited in the meshes of inspirations which come from idle whims that bring to him dissipation and sin. Yes, and sometimes worries which make his life a burden to his existence. The same is true of the daughter who inherits a portion of the same wealth. The man she marries may be some worthless fortune-hunter who may lead her a miserable life and make her rue the day she was born to inherit riches which were put into the pockets of her father with fingers of greed. Yes, with a greed that made him forget the duties he owed to God, to himself, to his children and to his country. The anxieties he wasted in filling the fleshpots of Egypt took from his heart the divinely pure and holy thoughts of a happy hereafter. Thoughts with which God endowed his soul at the time he gave him existence, and which would make him feel before, and at the time he closed his eyes to see no more, that this life is only a place where he was put to live, and for no other purpose, but to serve and love him whose breath he was and whose breath he is in whatever sphere his soul may live in eternity.

Again, take for our second illustration, the man who made money to live instead of living to make money, and you will see a man who lived under the divine beams of God's choicest pleasure. If he had children, his first ambition was to teach them that this world is only a place put into existence for the purpose of giving man a chance to make himself worthy of an eternal home in a better land. True, he did not think that it was a sin to make money. No, indeed! But on the contrary, he taught his children that it was good and holy to put something in the bank for a rainy day. And especially he taught them that it is God's wish that men earn, save and accumulate money without permitting themselves to be actuated with the spirit of avarice and greed—keeping always before their minds that the purest and best happiness is found in the heart while the soul is not seeking its pleasure in the fleshpots of life.

Then, when he is dead and in the home of his reward, the children who survive him will, in nine cases out of ten, follow in the footsteps of the father who taught them, in his lifetime, those precepts which instilled into their hearts the great virtue of knowing that the human family was put into existence for nobler purposes than to adore with hearts of avarice things that were only given them for earthly use.

The picture painted in the diagram here drawn can be only seen with eyes of moral perception. Those who have already permitted their feelings to kiss with anxiety the fancies of greed will hardly be able to look into spiritual visions with eyes which have long since been trained to see things that live only in the flesh. But the man who has lived to make

life the stage of a spiritual exhibition will have no trouble in seeing the picture of moral conception in the diagram herein exhibited.

To this effort we beg to add that preachers of the gospel should exert themselves more diligently in advancing the doctrine of Christ. Sometimes now-a-days it is to be deplored that men of much talent and devotion spend a very valuable portion of their time in telling people how they should manage their private business, instead of exhorting their parishioners to love money less and God more. To live, eat and dress rightly is not a crime, but a virtue. With the doing of these things the preachers have nothing to do. A man's stomach, bones, flesh and physical appearance belong entirely to himself. But his soul, the immortal word that gave him life before he was yet touched by the air of earth, belongs to God, and it is of it the preachers ought to take care.

MARRIAGE GENERALLY.

In a former issue we discussed the question of why don't young men marry; in this issue, we shall take up the question of marriage generally.

Years ago there was no need of writing upon this subject. Today, it is the first apprehension of those who have the advancement of civilization at heart. To see how human morals have deteriorated in the last twenty years, is a matter which makes the man and woman of thought fear that the world is drifting swiftly back to the days, when Nero unbridled his shameless love within the walls of Pompeii. To have a wife, as he put it, was to be a slave to a

virtue that could not be endured. Woman, in his mind, was a creature to be fancied rather than to be loved.

How will the Neroes of today compare with the Neroes of those who lived in the days before Pompeii was yet in ruins? In number infinitely more, in virtue infinitely less. Refinement, to be sure, has advanced. Shame takes the place of boasted indulgence, and the modesty of woman is protected while her heart beats to suffer the forgetfulness and infidelity of the husband who seeks places of pleasure which are too vile to be conceived where virtue lives. This is life in its high-toned condition; this is woman in her fidelity and love.

In the early ages of the Christian era she was happy because man honored and loved her. The king's court and the peasant's hut were lighted by her smiles and made happy by her presence. Her hand was sought in marriage before the tender blushes of girlhood had yet left her cheeks. Then, as it should be now, she did not live to woo, but to be wooed. Smiles, blushes and feeling she always had, but had them only for him to whom she gave her will, life and love. Retaining nothing and wishing nothing but her claim on him.

While those days have slowly, but surely, succeeded one another into the riper days of the present century, man succeeds himself from age into age, gradually leaving behind him in the wake of his ancestors the best part of his inheritance—the desire of having a wife to share his love.

With this loss of early feelings he begins his life to make himself poorer in his respect for woman and richer in his inclinations to dissipate and sin. Day by day he fosters in his heart the desire of

making Egypt his visionary home, until eventually he loses in his rapidly growing selfishness every feeling that woman would otherwise inspire in his heart.

All this woman sees. And she, too, loses, little by little, her former timidity and beauty of soul, until at last she permits herself to be wooed and won upon terms of love that means but little more than an agreement which may be set aside at the will of either party to a contract that was not made to perpetuate love, but to make souls more unhappy than they were before the sinful union was formed.

HOW TO LIVE HEALTHY.

The human system should be fertilized somewhat like a garden growing vegetables in the spring time of the year. Just as rich and poor soil should be treated differently, so should healthy and sickly people treat themselves, respectively, in their choice and application of food.

This comparison is, however, somewhat wanting in point of fact, because rich, moist soil will produce good crops without being fertilized, while a healthy man will nearly always require more food for the maintenance of his system than will the sickly man require for his. Yet, in point of deduction the inspiration of the comparison will serve us in developing ideas which may help in the solution of a proper understanding about what we should eat and drink. When you see a man who has no special chronic trouble of any kind, without either ambition or energy, you will naturally feel there is something wrong with either his mind or his system. In like

manner, you will know that rich soil has been in some way neglected if it does not produce good crops. It is different with a man who is really sick, and with soil that is really poor. The man needs a doctor, and the soil needs to be fertilized. But as fertilization will not, without the aid of the gardener's spade and hoe, bring from the poor soil the desired crop, neither will the doctor, even with his medicine be able to restore the sick man to health without the aid of the proper food. And as the rich soil, in our first premise, will eventually become poor if not properly fertilized while under repeated cultivation, so will a healthy man eventually lose his vitality and strength if his system is not daily treated with the proper food and drink.

Having thus stated our question, we hope the reader will follow us into the details of our effort.

The first thing a man should do after getting out of bed in the morning, is to stand erect, with his heels as close as he can possibly bring them together, but at an angle of forty or forty-five degrees. Having this done, his next move should be to lift his outstretched arms in as nearly a perpendicular a position as possible to the joints of his shoulders. Then closing his fists as tightly as he can, let him raise them gradually, but firmly, until he has brought them parallel with his head; extending his chest and distending his abdomen and stomach at the same time, and finishing by bringing his arms down, in a backward direction parallel with his sides. This exercise done gently two or three times will tend very greatly to put in motion a proper circulation of the blood. Besides this, it will give to the chest, abdomen, limbs, stomach, muscles, lungs and nervous system, an endurance that will be very valuable in older age.

as well as an activity that can not be ignored in the present time.

After this exercise he should fill his lungs with fresh air and drink a glass of water before he leaves his room. Then, if at all convenient, he should take a glass of the best sherry wine immediately before he begins to eat his breakfast. Of course, what he should eat at this meal depends a good deal upon what would agree with him best. But we can assert, from a medical standpoint, that the stimulating and nourishing forces of the wine will be very beneficial to the membranes and digesting machinery of the stomach, without in any way creating a false appetite, such as whiskey might do.

When the noon hour comes he is ready to eat his lunch. But, in doing this, he should be careful lest he might eat too much of what should not go into his stomach until after business hours. The Swedes, Germans, and other European people, have long since discovered that beer is the proper midday drink. The malt and hops have a mild stimulating effect on the stomach, which put in motion a vibrating action of the blood as it goes into the re-actionary membranes of the bowels and kidneys, and putting at the same time the nutrition of the rice into the muscles, limbs and body.

This, of course, is only true of pure beer, made out of malt, rice and hops. Imitations will not serve the system as above stated. But real pure beer, containing in every barrel, forty-six pounds of malt, twelve pounds of rice, and one pound of hops, brewed in pure artesian water, is, indeed, the most wholesome drink that can be put into the human stomach. In quenching thirst, it is much more effective than

water; and in many instances, it is much more invigorating and nourishing than solid food.

Yet beer alone will not be sufficient for the midday meal of a healthy man. In order to be strong and enduring he must eat with it a small portion of meat, one kind of vegetable and a little cereal food. With this mixture, in process of digestion within his stomach, he will find himself very active and ambitious for the rest of the day.

When supper comes, which really ought to be the dinner, he may eat anything and everything that will naturally agree with him. But he should be cautious in selecting his drink. A little tea or coffee will not hurt him, but a moderate drink of wine or beer would be much more wholesome and nourishing.

Before going to bed, and he should go to bed early, he might drink just enough of beer to make him feel sleepy; but in no instance ought he to eat anything after putting the beer in his stomach, unless he should really feel very hungry.

With this the business man of regular habits is through. And he begins to compose himself for a good night's rest in order that he may be able to enjoy the activities of the coming day.

Now, in order to sustain ourselves in the comparison made we must recompare our conclusions by way of similes. With the man of health, the morning exercise and the activities of the day may be reasonably said to have the same effect upon him that the spade and hoe of the gardner may have upon rich soil. In the same manner, what he drank will nourish his body and general system in a good deal the same way that fertilization may give productive endurance to the soil in question. But as a sick man must

more or less trust in his doctor, so must poor soil depend largely, if not entirely, for its producing qualities, upon the manner in which it is cultivated and fertilized.

Yet, as a counter conclusion to the one just given, it must be said that a man who is sickly can, in the absence of a chronic disease, be very useful to himself if he will eat properly, and at proper times.

In every instance, a tablespoonful of sherry wine should be his first food in the morning. Then, immediately he might eat one fresh egg, well cooked, with toast and a half-and-half cup of tea and cream.

In taking exercise, he should follow the instructions of his doctor. But in eating at the noon hour, it might be well for him to follow our advice. Another spoonful of sherry wine, then, a small cup of well made pea-soup, with a biscuit and a fresh glass of beer, should be his lunch, unless his stomach is strong enough to digest a very small piece of porterhouse steak.

When supper time comes, he must be very careful to eat what agrees with him. And above all, he must not go to bed without either drinking a glass or a half-glass of beer. We give this advice peremptorily, because we know from experience and from study that the malt and hops will aid the stomach in putting the nutrition of the rice into the flesh, blood, muscle and general system. Besides this, beer has just about enough of stimulating power to sooth the nerves and put the patient gently to sleep.

SHORT EDITORIALS.

Insane love is a sign of mental weakness. It goes into the heart from the head, and lives there by persuading the mind that it is a real, genuine, sincere passion.

How foolish! Why should any person love without being loved? Love is the only price that can purchase love. And without love, love should not be sold. Yet there has been in every walk of life some men and women who were mad enough to kill themselves for people who could not love them.

Is Texas chivalry dying away, or is it that custom permits woman to be criticised and laughed at when she passes men by? Years ago, woman was loved and honored in Texas with more chivalry than that of other states. Today, she is the downtrodden victim of of gossip at the street corners, barber shops and saloons. Strange that such conversations can be enjoyed by men who would not care to live where women would not be! And stranger still that the love man has for his wife and home cannot inspire him to respect the homes and wives of his fellowmen.

In the latter part of last month, a doctor, who was called to the bedside of a sick boy from the Prohibition Bureau, said in answer to a question asked by the mother of the little fellow:

"Hypocritical insanity is very catching, and when once caught, it is one of the most dangerous cases of

lunacy known to medical science. In this instance, however, there is some hope, because the boy is young. Give him, regularly, about 300 drops of pure liquor in water three times a day for six months, and, by that time, the germs of the dread disease may be eliminated from his mind."

The midnight home-comer may be always very greatly courted and sometimes somewhat admired; but she who stays at home to think of love in married life will be much more intensely sought for a bride. This happens because outside-door love has airy notions that feel a wantonness of true thought, while that made under the protection of a parent's eye partakes of a sombre richness which makes the wooer feel that when he kisses, the kiss will be a kiss of love. Woman is not always what she thinks she is, and man only means what he says when he loves with the intention of making the girl he wooes his wife.

Labor Day is the holiday of labor union pride. It comes once a year to inspire new thoughts and to enkindle in the heart of the man of toil a vivid desire of bettering his own condition and the condition of his fellow man. It also comes with a mission from heaven to show the rich that the poor should have equal rights in the distribution of divine favors. The cord of human relationship is on this day entwined around the spirit of the God-fearing with a knot of forebearance and love, and the selfishness with which all human nature is imbued loses its poison in the heartfelt greetings that come from the solemnity which nature gives to the wishes and happiness ex-

pressed by the lips of the millions who participate in the celebration and glories of this great day.

Prohibition might satisfy the thirst of people who wish to drink the life blood of the state, but it will never taste well to the palate of men who are anxious to populate and cultivate the vast and unknown acreage of ranch and land property in Texas. Neither will it make a living for the 25,000 people who are making a living by working for and in places where beer and whiskey is sold. How foolish and how wanton it is to make war upon an industry that is as Godlike and as necessary as any other business known to American commerce. But such is life in an age where the broad-minded and noble statesman is superceded by the conceited politician who arrogates to himself the right of making a campaign that is only agitating the minds of men and women who would otherwise live in a peaceful happiness that Texas is fully able to give.

It is strange that some parents, husbands and brothers would not some time begin to see the same images of their daughters, wives and sisters in the faces of some ladies whom they would like to abuse, and about whom they talk without scruple. Yet some of these men would not hesitate to take the life of a fellowman, who would in the least dare to insult their wives, sisters or daughters, as the case might be.

This happens because an ignorant man sees only himself in all things that may become a part of his own selfish anxieties. The sensitiveness and refine-

ment of those who do not concern him mean but naught in his feelings. Even he may look upon the purity and sweetness that woman naturally has as fascinations with which she is specially endowed to please his selfish desires. And the feelings which her beauty inspires in nobler minds beget imaginations in his that cannot be here described.

In the British Isles the child has always a father and the father has always a child. Here in America, it is different. Just as soon as a son can live without his father he asserts his independence. This latter custom may be the best, but it is not as inspiring as the former. A parent in the British Isles, with a fortune of $25,000.00, and having, for example, four children, will give each of them about $5000.00 just as soon as each one becomes of age.

In this country the father generally keeps what he has until he dies, and until his children do not need it. Thus severing the relation of parent and son by the selfishness of the one and the independence of the other.

To foreigners it looks deplorable to see men over sixty active in business and controlling a large fortune, while their married children may be in poor circumstances waiting for a division of the fortune that generally comes too late to be rightly enjoyed. This is the brutal and ungodly greed that the dollar creates in some American minds.

The greater percentage of the laboring world are creatures of circumstances. They work because they have to work. But should they refuse, they would

die of hunger. In this assertion the wealthy, easy-living people of the world are equally included, because if there was nothing for the poor there would be nothing for the rich. Ponder, then, you who have means, and you will readily see that the life of your existence depends upon the conduct of the working classes. If they should refuse to work, you would have to work yourself or die of starvation. Yet many say daily that they are independent of the laboring man. How foolish and how inconsistent with the philosophy of human existence. If this could be so there would be no concession made in the field of human rights. He who is rich would say to him who is poor, "I do not need you;" and he who is poor would say to him who is rich, "I can live without you." But since man is dependent on man there is no man who can say this. The world is what men make it, and men make one another.

Men should never act when passionately excited. Man's reasoning powers are given to him to solve things and answers for himself from due deliberations, and with reasonable assistance from the proper source, when such assistance may be needed. Fanaticism is not a conclusion of the reasoning powers. It comes from a senseless anxiety which was bred in the narrow-mindedness of ill-founded feelings. Sometimes it is a religious craze, born of selfishness; and again it peeps out in the actions of some men from the inspirations of envy. See it as you will and it will always wear the sword of condemnation. And, above all, it will remain persistently unyielding to the forces of any argument that do not agree with its own understanding of things. The natural instincts,

propensities and feelings of the human family, must in every instance, either stem their individual currents, or be condemned by it. Beware of it, and do some thinking of your own. But do not be too positive, lest you may become too self-possessed. The wise man will see, hear and think before he acts in personal, social or political matters of any serious importance.

It is not the sale of liquor as a commodity, but the sale of liquor where liquor should not be sold that makes liquor a menace to society. This must be admitted by the preacher, because the sale of liquor under proper restrictions, is in the opinion of wise men and physicians conducive to the health and morals of the people. High license and the abolition of the $1.00 bottle from the red light resorts will make the sale of liquor like the sale of any other thing. That is, if our officers of the law will keep themselves within the law and uphold the law as the law should be upheld. But unfortunately for the people, it is not always easy to get fearless, honest officers. If we had them at all times, and in all places, we would not have as many crimes and sins in the homes of the fallen; and above all, little offenses would not be so severely punished while the wicked crimes of the privileged go invariably without notice. But unfortunately for the betterment of the American people, this happens because there is a stepping stone from which people without either merit or honor can sometimes jump into places where men of merit and honor only should be; and where the unfit become criminals while making criminals out of some of those whom they had sworn to protect in the innocence of a happy

sphere, where they might forever remain if the sleuth hounds of selfishness and greed could be kept away from their homes.

There has been some doubt in the minds of some philosophers as to whether the miser or the spendthrift is the most undesirable citizen. Some argue that the miser's money may be of some use to some people in some future generation; and others urge that the spendthrift's money does some good for some people in some walks of this generation. As to who may be right or wrong is the question given us to answer in this editorial. The miser's money will, of course, do some good for some people in some future generation, but he who is destined to live in the future has no part to play in either the struggles or pleasures of this present life. And what he may then do will not in any way aid or assist us in the doing of the things that we must do now. Besides, the miser is furnishing in himself what is of him here said, and in the man who spends his money in the future, the spendthrift of our argument. Thus giving us not only a miser, but a spendthrift as well. Hence we answer that he who spends his money now is a more desirable citizen than he who stores it for the pleasure of people, whose deeds of extravagance and ungratefulness may haunt him in his grave through the ages of eternity.

Men employed in the service of corporations for the purpose of taking care of juries in our courts of law bear the closest kind of watching. The court is always unsuspicious, and for the reason that a judge should assume, unless otherwise informed, that no

one would be bold enough to take any privilege in his court which would be in any way contrary to the law. But if some of the things that are done were brought to the knowledge of some of our judges, there might have been some strange revelations brought to light. It used to be that now and again a lawyer had nothing to do in a trial court but to try his case. Now he must either watch the corporation bribers or get someone to watch them for him before he can hope for a verdict, no matter how able a lawyer he may be.

In a recent case tried in a certain court some place in Texas one of the jurors was then, before, and since, in the service of the defendant corporation for the purpose of taking care of it in the court room with as many of the jurors as he might be able to approach or talk with.

This is only one instance among a number which could be here cited, and without the slightest fear of not being able to prove the accusation asserted.

The repeated continuance of a case nearly always works against the justice of the plaintiff's cause. In every instance the defendant gains. No matter what happens in the future, he wins in the present. Time is always to him an advantage, and he generally gets it when he can.

In Europe when a case comes on to be heard, the court will not listen to the reading of a motion for a continuance unless the motion shows that the thing which can not be then done, can and will be done or waived when the case is again called.

If judges would do this in Texas, they would be much more respected than they are; and corporation

lawyers would not be so often able to defeat a plaintiff's rights. But perhaps the next legislature will enact a law that will prescribe definitely when a judge may grant or refuse a continuance. When discretion becomes the prerogative of erring man, some one will sometime suffer, and justice will very often become the sport of fraud.

Why there is so much evil in man is one of the mysteries of human study. From a moral view over the visions of inspiration, it is not hard to see the better side of Adam's nature, because it must be accepted that the work of God is perfect. Yet a philosopher who believes in this loses himself in his effort to travel into the secrets of divine creation. This happens because finite imagination is limited to the boundaries that encompass the thoughts of our present state and apast which the vision of the soul can not go until it is lighted into the land of immortality. Then, that which seems impossible to it in moral life will become as plain as itself in the map of eternity.

That there is good and evil in every man is a fact which every man knows; and that the world would be better if all men had no evil in them, is accepted as true by the layman and preacher alike. But neither the layman nor the preacher can say that the Creator of all things lacked either in wisdom or in power when he permitted the first feeling of evil to beget itself in the human heart.

This thought, if well conceived, will bring the scholar to the shrine of humility and there force him to admit that the ways of God can only be understood in the mind that yields up its reasoning powers to the inspirations of divine faith.

SHORT SAYINGS.

Beware of the friendship of a friend who winks his eye for the purpose of receiving aid to deceive you.

Those who beat the lawyer by doing their own legal work, generally learn when it is too late that they were only giving the lawyer a chance to beat them.

Woman is the natural heir of man's admiration, and she would have it entirely if she always kept in mind that she was not made to court, but to be courted.

A rich father should advise his children to marry at the first sensible opportunity given them, but he should never advise them into wedlock against the wishes of their own selection.

To be too nice is to be worse than ugly. Well-meaning ladies never see evil but in evil itself; while girls of a suspicious nature are wont to imagine what was never intended to be said.

Affections conceived in the mind will never ripen into pearls of adoration; the heart is the only seat of love. But a man may have in his soul the essence of love without feeling its pain.

Nearly every human heart would be always warm and loving if the bitter cold of the world's frost could be kept away from there. It is environment and not nature that makes man uncharitable.

He who takes the world too seriously generally finds the world too serious for him. But he who takes the world as he finds the world is never disappointed in anything the world does.

Those who begin to love money, can scarcely ever again love anything else but it. This happens because the heart has always one controlling passion that burns up every other feeling of the soul.

A polite man will sit at table without caring to make himself noticed, while the ill-bred man who has acquired a social standing will always try to be the most noticeable person in the dining room.

It has been written by a well known poet that a little learning is a dangerous thing. If this assertion is correct he who has learned only a little is worse than ignorant in matters of educational debate.

This world has enough for all if selfishness could be moderated in the human heart. Men who have no feeling in the welfare of their fellowmen may learn, when it is too late, that their lives have been ill-spent.

To perpetuate a man in office generally gives him an idea that he can do as he pleases. But to limit

a man's time in office is giving him to understand that he is only a servant of the people who elected him.

A man should never associate himself in business with a woman without putting his contract with her in writing. And not because her word is not good, but because she is very apt to forget the real essence of the agreement.

A jealous husband who loves his wife is very apt to make her and himself a miserable married couple. But he who would not be jealous, even if he had reason, destroys with indeference every pure thought in his wife's soul.

Every man of sound mind should be held accountable for his acts, even though philosophers say that a man may be morally right and logically wrong. But he who steals another man's purse is morally and logically a thief.

A really polite man will hardly ever try to make himself too much at home at the house of his friend, while a man of less conceptive habits will not hesitate to welcome himself without timidity in every place he may be invited.

Some people seem to think that it is to their interest to keep other people poor. This is a mistake, because a poor man has nothing to give, while a man of means may, through some strain of thought, be

moved to help some person in need. Even the man who envies his neighbor may some day need the assistance of the man he envies.

He who does not try to know himself, fails to take the first step that would lead him into the pathway of peace and good will among men. An erroneously conceived idea is nearly always a dangerous thought to have.

Money should not tempt a refined lady to marry a man of rough habits, even though he might be handsome. Neither should a man of fine feelings marry a pretty woman of inferior manners, even though she might be rich.

To argue with a lady in social matters is always in bad taste and never of any use. Woman is not convinced by argument, but by a gentle submission which generally wins her heart. She was not made to be forced, but to be won.

As a rose buds in the season of its bloom, so does woman love in the passion of her heart. But as the bloom of the rose is faded by winds that are adverse, so will man's forgetfulness destroy in woman the passion that makes her love.

To console one's self by believing that a good thing should be done, does not make a man who so believes better than other men of his kind, unless he tries to do good when it is possible for him to make himself

worthy of his thoughts. To wish a friend well does the friend no good if he is hungry. But to give a hungry man something to eat will do him more good than would a million of kind words.

The man who makes love to a lady for the purpose of trifling with her feelings is a man with whom no woman can be really happy. But she who pretends to love a man for the sake of getting a husband should not live to be married.

Sensible people can be rich with impunity; while foolish rich people are dangerous to themselves and useless to society. A girl with money can love as sincerely as a poor girl; but a lady of means generally fears she is loved for her money.

The only apology which can be made for a man who curses is to say that he does not mean what he says. This may be sufficient for people of his own kind, but men of polite habits will never cease to think that his manners were neglected in his youth.

It is seldom difficult for a well-bred man to be civil; but sometimes it may be very hard for the most refined person to make himself always appreciated. Yet, it must be conceded that a man with a civil tongue will live in peace, where a man with a rough disposition may always be in trouble.

Well-bred people are never exact, but they are always cautious in conversation. Ill-bred men are the

other way. To omit some little technicality of etiquette borrowed from somebody else is to them an unpardonable crime, and to say what they please is a privilege they must have in spite of every friend's rebuke.

Those who consider marriage a civil contract are as susceptible to breach its tenor as they are to fail in the keeping of any other agreement. But those who become man and wife, while believing they are put together by the act of God, will never forget that they are man and wife so long as they both shall live.

It may not be in bad taste to entertain a man in his own office with something that does not concern anybody but an idler. Yet the man thus entertained would be much better pleased if his friend would not insist upon making him listen to fairy tales while he is busily engaged in the doing of something else.

Men who think themselves just because everything they have was legally gotten, are nevertheless moral thieves, if they have, in the getting of anything they possess, taken any legal advantage of a legal transaction which might be otherwise if all parties to the transaction were just. A man may be legally right and morally wrong; but he who is morally right is never wrong, even though he may legally lose.

Reformation and not prohibition is what Texas needs. The existence of a respectable saloon is not

only legitimate, but desirable. Any kind of industry conducted for the benefit of the public welfare is commendable if kept pure in its operation. But the noblest efforts of men in the transaction of human affairs may become injurious to the morals of a community if the finger of restraint is not always kept pointing to the pinnacle of legitimate endeavor.

To injure a man because you do not like him is to do something that another man might do unto you for the same cause. The fact that you do not like a man does not give you the right to do him harm. Hundreds and hundreds of times you might yourself have been disliked by men who, through a sense of justice, have permitted themselves to do you good in time of need. The proverb is and always should be, "If you can't help, don't injure."

NOT NEEDED WHEN BUSY.

No matter how good-natured a busy man may be, he will sometimes get angry with his best friends if they persist in engaging his busy time without business during busy hours. And yet it sometimes happens that men who will not permit themselves to be annoyed will not hesitate to destroy a busy portion of other men's time. He who does not hesitate to be continuously interrupted by friendly callers at his place of business is not very apt to be ever able to help himself or his friends in matters where money is needed. But from this we hope it will not be inferred that it is ugly to pass a man the regular morning or evening salute when you meet him on the street. Or that it is wrong to ask a friend when you meet him in a hotel to have a cigar, a dinner, or some other kind of refreshments. But it is ugly, and sometimes very wrong, to walk into a man's office or place of business without apology and open a conversation which has no earthly value for him. Here, however, it must be said that some men of very fine social habits do this without thinking that they are doing the slightest harm to the friend who hates to be discourteous to them.

Having suggested thus, we may be permitted to add that man has naturally in his soul an instinctive fineness of wishing to please his fellow men. And this, notwithstanding that it may sometimes appear to us that some men are naturally wicked from the very beginning of their existence. This apparently inconsistent disposition in most men is either an inherited propensity or a weakness of the nerve system which may be exaggerated by environment.

In asserting thus we may be permitted to further add that intrusion is not a fault hatched for the purpose of injuring any one, but rather an almost incurable mistake, which sometimes does as much harm to the intruder as it does to the party intruded upon. The man who worries a friend with his friendship when busy will always lose his own time and sometimes the friendship and good will of the friend, who cannot always endure a sociability that persists in destroying his daily business plans.

COMMERCIALLY RESPECTED.

In olden times the knights of honor proudly held that a man who told a lie without a gentleman's cause was a man of ignoble birth and of bad principle. Today, the knights of wealth hold with equal pride that it is not good policy to employ in trustworthy positions men who have not the exceedingly valuable gift of being able to lie when occasion demands such a service from them. In studying the difference between the knights of the past and those of the present, we readily see a distinction that gives to moral depravity the wicked honor of being today the most valuable product of human habits. The sword is no longer wielding in the hand of the knight to demand restitution by way of apology from the lips of the wretch who had dared to insult the world with a falsehood. Integrity and moral worth have long since ceased to be a proud man's pride. Give him now a machine of human tongues and he will inveigle into confidence the victims of his greed by the rapidity of its dissimulation.

But this dissimulating rapidity of unscrupulous greed is not as dangerous to the happiness of a community as is the tongue of some ill-bred woman who makes it her business to slander some poor unfortunate sister against whom she may have a spite.

Thus thinking, we cannot help to deplore how the fastidious grandeur of former pride has been wrecked on the billows of the great human sea that flows and ebbs to and from the bathing strand of human thought.

POLITENESS.

Politeness is a gift inherited, not taught. It differs from culture in positive ways. The gentleman who is naturally polite seldom hurts the feelings of his associates, while the man of varnished culture may often say and do things very displeasing to his daily companions. Take, for instance, the man who plays society with all the art known to its schools, and who, after having technically observed every social demand, leaves his friends with an air of superiority that makes them feel they have wasted the reception given him. And take again, in point of comparison, the man who may not be able to observe all the rules of the society parlor, but who will leave in the minds of his parlor friends, notwithstanding his lack of parlor manners, an anxiety of meeting him again. Then, when you have viewed the difference between the two compared you will readily see that politeness and culture are not always one and the same thing.

But knowing this will not give you a true conception of the inspiration peeping out from the comparison made. You must, in order to get a satisfactory

vision of the diagram, picture from material observation the difference between the genuine and the imitation. The diamond will be always a diamond, while the glass that is shaped into its image will be only a diamond when it glitters in a vision that is only sensitive to color and shade. The man who is naturally polite is always a gentleman, while the man of exterior grace and polish is only a gentleman in the estimation of those who are equally as lacking as he himself is.

ENVY IN THE HUMAN HEART.

The vision of human thought is clouded daily with some misrepresentation from the garden of human acts. Whatever man may say or do will, to some extent, either dim or enlighten the activities of his soul. There is no such a thing as passive action without effect. Nature is susceptible to every invasion of its own propensities. And this is true in the lesser degree as well as in the greater. As particles of placid water move imperceptibly in their relation with adhesion within the laws of motion, so will some little unnoticeable word or act yield some imperceptible feeling that will sooner or later be of some aid to other acts and deeds in shaping the character of the human mind.

When the infant first opens its eyes to behold the world, its mind has no conception of the vision revealed. But day by day its each little act will gradually frame within the network of memory the character that will later proclaim its final destiny.

Here the reader will permit this editorial to begin its mission with mothers who have infants to raise.

And as the evils of life are too numerous to be mentioned at one writing, the mother will this time only take into consideration the discussion of "envy" for the purpose of keeping it out of the heart of her child.

But mothers and other readers may wish to ask why envy is the first evil impression to be guarded against. The answer is easy. And for the reason that it is a natural self-inherent propensity that needs but opportunity to enkindle its flame. Besides, it is one of the seven deadly sins which knows no end of persecution. The whispers of good wishes may knock at its door with pleading inspirations of love, but it will still remain firm and endurate. It knows no forgiveness; it fears no danger. Conscience may condemn it. The pleadings of mercy may ever shadow its visions with clouds of love, and yet it will peep into the dimness of its pleasure with as much anxiety as before. In the halls of evil it takes the first chair of honor; in the chamber of malice it becomes the executioner of every execution, but in the hearts of hypocrites it is paid as the money-making manager of their entire business scheme.

In this connection it may be then said that envy has no home in the heart of justice; no pillow for its head in the bed of peace, and no friends to appease its useless passions in minds that are filled with congenial thoughts. Neither will it be permitted to mingle its activities with the feelings of the man who tries to make human nature nobler and better than it is. He who lives to make life a pathway of happiness to the world beyond, will ever detest the man who whispers something evil about the prosperity of his neighbor. A well-wishing person is always satisfied with his own fortunes, even though they may be small. Never will it appear to him that

he should envy the man who has more of the goods of this world than he himself has. On the other hand, the man with envy in his heart will never be happy, no matter how rich he may be, unless he is devising some scheme to keep his neighbor eternally poor. The verdure that grows on another man's lawn annoys him in the day and haunts him in the night. No matter where he goes, his hatred is always at home with the victim of his dislike. Old age may make him feeble and decrepit, and sickness may give him sorrow and pain, but the envy that he has in his heart will always remain with him, firm and persistent, until he draws his last breath. And, though the grave may seem to hide forever every part of his being, there will still remain written upon the pages of time the memories that envy could not take to his tomb. Death may seize the soul and force the body to decay, but the wrong that man has done in the lifetime of his ambition and health will never fade away from the minds of the people who were victims of his envy.

From the description given of this dreadful invader of the human mind, some reader may find a solution of its perversity in some chamber of his own heart, and the mother who kisses her child with maternal love will learn, if she will try to think, that it is not any whiter than it has been pictured in this editorial. Yet it has, notwithstanding the darkness of its features, some secret fascination that will make itself loved, even in the hearts of people who have sometimes honor and strength enough to hate and condemn it with thoughts and words that can not be here written.

BRIGHT MINDS ARE OFTEN DECEIVED.

It is almost impossible for a sane mind to concede that a portion of the refined world is susceptible to believe that the sale of intoxicating drinks is an evil to the world. Let us call reason into action and try to learn if there can possibly be any grounds or excuse for such a tendency in any rational mind of a matured age.

To be sure we admit, without argument, that there are very many people who preach prohibition for political and self-serving purposes. But it is not to people of this class that we refer here; because no one pays any attention to them, except those who get religion like saints of the Salvation Army. Men and women who live in respectable homes, and who have, in many instances, a very fine sense of feeling, are the people who come within the purview of this editorial. What care we about Brother Jones in the pulpit, unless he preaches the Gospel as the Gospel is. We hear him, of course, but we see him in his true light, believing, in his hypocritical arrogance, that he is one of the men destined to free the world from sin.

With this we leave Brother Jones, in company with the rest of his kind, and begin to reason out, if we can, why people of a better class and of a more refined conception, yield in opinion to his kind of doctrine.

If the sale of beer and whiskey was a thing of recent origin, we might be able to overlook the misconception of people who ought to be more stable in their understanding of the commercial and moral rights of men. But since the sale of beverages of this kind has been a medium of commercial activity ever

since human industry began, it is plain that the prohibition party is actuated with a fanaticism that should be stemmed. Besides this fact, intoxicating drinks are wholesome, and sometimes very necessary stimulants for the preservation of health. Doctors prescribe good whiskey, in small doses, on some occasions; and there is no doubt at all about beer being a very invigorating tonic in Southern countries.

But the prohibition craze might have been originally inspired by the acts of people who take doses of whiskey and beer too often and too large for their stomachs.

If so, a little reasoning may prove that a well balanced mind would not permit itself to be actuated by any inspiration that would introduce itself without sane argumentative powers of persuasion. For instance, if a man of good sound sense should repeatedly say men die from eating too much meat, it would not, of course, follow that he would be inspired to believe that it is dangerous to eat meat. Neither would he go out and preach unto the world that laws should be made to prevent the sale of roast, poultry, and all kinds of steak. If he did, the world would say that he was out of his mind, just as it says that preachers of prohibition are insane.

In this comparison, there can be no doubt about what people would say of the man who would try to prevent the sale of meat: The entire world would, almost unanimously, pronounce him a fool, or some malicious jester, who was in pursuit of having some fun at the expense of some of his fellowmen. But it seems that the world is not so unanimously condemning the effort that is made to prevent the sale of beer and whiskey. And it is because the world is not

so much of the same mind in this respect that we write this editorial.

Now to the essence of our argument.

Henry the Fifth said to the Earl of Westmoreland: "Cousin, why do you persist in asking me, your king and friend, to keep necessary stimulants from the camps of our soldiers, when you know that I have twice as many gluttons in my court as I have drunkards in my army?"

"Because, your Majesty," replied the Earl, "I am afraid your victories may incite your soldiers to celebrate too much, and thereby become unmindful of the battles that are yet to be fought."

Now the king laughed and said hurriedly: "The soldiers who have fought our battles so well should be permitted in time of peace to forget the trouble of the future in their stimulated happy moments of the present hour. Let them take a little, as the Bible says, 'for the stomach's sake.' "

These human and God-like words of the English King, may throw some feeling into the hearts of those who are urging the people of the state to elect a governor who might be disposed to deprive American citizens of their right to sell, buy and drink, a little of the beverage which makes man forget the miseries of the past and the foresighted visions of the troubles that poor human nature is so prone to borrow from the future.

There is yet another thing in his dead majesty's words; and it is the pointed comparison which places the glutton and the drunkard within the consideration of a king in moments of moral retribution to the judgment he wished to reserve. He knew that his cousin, the Earl, had but very little concern for the commission of a deadly sin like that of gluttony.

And for the reason that it would only kill the soul, while that of getting too happy in an army tent might give the enemy a chance to kill the body, at a time when the spirits might be happy under the influence of a drink or two.

The Earl of Westmoreland was not, however, a bad man. He knew that gluttony was a very great sin; and that God would not be angry with poor worn-out soldiers who might take a little for the stomach's sake. His motive was to admonish his king and friend in matters which might affect his moral rights, while he passed over, without notice, that which might kill the souls of dissipated noblemen who did what they pleased in his court.

Unfortunately, we do not have to go back to the reign of Henry the Fifth in order to find people with minds like the Earl of Westmoreland. We have thousands of them here in Texas, if they only had been born of the same blood that he was. Pride, covetousness, lust, anger, gluttony, envy and sloth, though the seven deadly sins, are to those Westmorelands of 1910, so insignificant when compared to the taking of a little beverage, which is supposed by some meddling preachers to be distilled and brewed in hell for some private purpose that the devil only knows. And yet, we must not call these Earls of the present century bad people, because they are only believing from inspirations instilled into them from the lips of hypocritical men, who have no other aim in view but the creation of some kind of a political evil that which might enable them to make money for themselves.

How in heaven's name can it be sinful to put something into your stomach that has been created for the benefit of man? Oh God of Heaven and Earth

and of all things, how long wilt thou permit thy divine gifts to be trodden upon by human hypocrisy?

The poor publican who struck his breast in condemnation of his guilt felt justified, while the Pharisee, who thanked God that he was not like other men, went away with his soul in a worse condition than it was before he stood in the temple to boast in prayer to God for the things that he had done for him.

Human nature is ever the same. Hypocrites will always feign devotion, while the true penitent and humble man will kneel down before God with a fervent hope of being pardoned for his sins.

On the other hand, like the Pharisee, the Salvation Army boaster and the hypocritical preacher, will proclaim in holy accents that they are Alti-Christi, destined like the Savior of the World to redeem mankind.

A THOUGHT THAT IS NEEDED.

It has been written somewhere that a man should be just before he is charitable. This, of course, has never been denied, and never will be by any person of an upright mind. Still it might be just to admit without argument that charity pleads more sweetly before the throne of God than does any other virtue born in the human soul. Purity, indeed, is a white flower that buds to live in the vision of divinity itself. No taint of sin can shade into any other color but white, the untinged face of this virtue. To her God gives his choicest grace and his sweetest smile. The world may try to fade her colors and break the stem from which she buds, but he who holds her in the

very esteem of his love, will stem her pride with everlasting visions of divine thought. Yet this favored flower, blooming out from the divinity of Him who made heaven and earth and all other things, cannot speak with the same pleading power before the throne of mercy as can the little pale-faced queen who loves to live in the hearts of men and who tells us with lips of pride in humble accents that her earthly name is charity.

Justice may say that he must exist though the heavens fall; and purity may blush us into shame with the vision of her divine worth; but charity can lift up her head and proudly say, "My God, I am she whom thou hast created to live especially for yourself in the heart of man. It is I whom you sent out from the feeling of your own mercy to do mercy; and it is I who now beg mercy from you for the soul of the man in whose heart I have lived so long, and who never refused me anything I begged from him."

IT USED TO BE HONOR.

It was said in olden times that the eye was an index to the mind. Today it is only considered as a medium of use. Men nowadays have but very little concern in the study of reading the mind through the eye. Character is not the ambition of the twentieth century. Little cares the man of no fineness of feeling about the high or low conceptive instincts of the man with whom he mingles in daily life so long as his commercial relations are satisfactory. The installation of exalted ideals is no longer a process of mental conception. Noble intentions of heart have long since

been superceded by hatched schemes of deception. Honor has long since lost her throne in the social shrine of worldly respect. Principle, though the oldest and greatest king of human worth, is now only a vision of past recollection.

In the social and business parade of human acts, the father now will tell his child that money is the crown of human effort. And in this respect, though morally wrong, he is logically right. No matter what man was in the former ideals of mental worth, he, as a rule, must have money now before he is appreciated. In the circles of human pleasure, wealth has no equals in determining the value of a man's company. Nature may have filled his soul with gifts which may have within themselves the power to make him happy, yet nature has no gifts to give, that will take the place of money in the hearts of those who never try to feel the divinely sweet and holy thoughts that fill the mind when nature speaks. Yes, thoughts which sometimes paint in the eyes of man a vividly inspiring picture of the heavely gems that nature sometimes hides from human view.

O, would that all men have what some men feel! For then would every man within himself perceive the invisible home of heavenly pleasure that God to nature gave.

SENTIMENT MAY HAVE VARIOUS MEANINGS.

The word love when uttered as a verb in the affirmative conveys to the object it governs an idea of sentiment that can have only one meaning if it comes from the heart. But if uttered by the lips only it may be susceptible to any meaning that construction

might give it. The man who speaks the sentiment of his heart when he says to some lady, "I love you," means only what he says; but the man who utters the same sentence to another lady without meaning what he says, may have left himself susceptible to any construction that the word may within himself convey. There are some men who will sometimes say, "I love you," for the purpose of flattering the lady to whom they speak. Again, there are other men who measure their accents in pronouncing a sentence of this kind to the ladies of their conversation for some selfish motive of their own. While there are still others who will say they love without the slightest meaning or purpose.

Now then, if we are right in these assertions, young women should study the conduct and anxieties of men before they listen to whispers which might be deceptive. Man in the study room of his admiration is a creature of intellectual conclusions, while a woman in the same study submits herself without thinking to the sentiments of her heart. When woman speaks love to her sweetheart she utters her heart in her words, while man may be much more sincere to the girl of his affections when he hides all his love in his mind. With man, love is only incidental to his happiness; with woman, it makes everything else incidental to it. Life may give her millions of wealth and all the charms that nature and life can give, but her heart will never be satisfied in matters of affection until she knows she is loved.

THE WOLF THAT DEVOURS.

The greater percentage of labor and capital would be friendly to one another if politics, bigotry and the unworthy labor leader could be kept from disturbing the united effort of those who are honestly endeavoring to roll the commercial wheel of life. The politician comes with promises that eventually serve no one but his henchmen and himself. The bigoted, ill-bred curr who happens through chance to get a million or two, is anxious to make himself conspicuous in the battles of some jury-packing, witness-bribing corporation, at the expense of some of the same class of people of which he himself was born and bred; and the self-puffed up, ignorant, bribe-taking walking delegate, is a disturber of peace and the kind of a man that Judas was when he betrayed our Lord.

Of course we do not mean that all politicians, corporations and labor walking delegates should be condemned in the language and words we have just written. But we do mean that union labor and men of toil, generally, are day after day humbugged, outraged and betrayed by some politician, corporation or walking delegate of the classes above referred to in this editorial. And we do not hesitate to add that the inactiveness of labor unions is in many instances to blame for some of the advantages that have been taken of laboring men as a whole. We must, however, qualify this last assertion by saying that the inactiveness complained of is an innocent delusion that charity must excuse. Yet it might be dangerous to make this admission, lest it might encourage forgetfulness in the ranks of men who will never succeed

in getting the justice that is due them unless they awaken from slumbers which have for years left them in the hands of their own forgetfulness and a prey to the unscrupulous wolf that lives to devour.

ONE SHOULD APPRECIATE THE OTHER.

The relationship of labor and capital is as sacred as that of husband and wife; and as husband and wife are put asunder by misunderstandings that are averse to the betterment of the human family, so are labor and capital put apart by misconceptions that are injurious to commercial life. If woman understood her husband as she thought she did when she became his wife, he would have less trouble in admitting that she is by nature as susceptible as he himself is. In like manner, the capitalist would overlook some of the shortcomings of the laboring man if he would only see in himself the same soul and feelings that all men must alike possess in this common flesh and blood that Eve and Adam gave. As man should bow his stronger thoughts to the woman that makes him happy, so should the rich man bend his knee of foolish pride to the man that gives him a living percentage of profit upon every dollar he has. But as woman is, in turn, bound by her marriage vow to love, honor and obey the man whom she accepted to be her husband and protector through life, so should the laboring man be respectful and true to the man who gives him the money that buys the bread he eats.

The similes here drawn do not, however, picture an exact comparison, because there is in married life a mystic tie which can only be explained by God, while

that of the laboring man and capitalist is only a simple duty that the one owes to the other without ceremony. Yet the meaning of the similes remains the same in conclusion, because duty and obligation have, respectively, only one meaning in every expression of the human mind. And this is true in all instances, because that which can not have any other meaning but what it has, will never be anything else but what it is in the conclusion that conception gives it.

Man, then, in the field of labor must not assume that he can abuse the confidence placed in him by his employer. Neither must the employer imagine that he can command his employe beyond the limits of his endurance. As all men are the same in flesh and blood, so are all men the same in natural sensibilities. And as no man is of himself an independent factor of human life, it must naturally follow that all men are dependent on one another. Yet every man has a self-solvent existence that can not be ignored by any other creature of his kind. He who made the earth, the stars and all we can imagine or see, is the only being who has the right to discriminate between the lesser and the greater of us. It is, therefore, wrong to crush by the sword that fortune gives, the right which every man might in himself conceive if human life could equal rights proclaim, where men can not be what they want, but what they are, and where the natural streams of usefulness would cease to flow if all men were just alike in all things.

FANATICISM AND GREED.

Unfortunately, we have two extremes in Texas. On one side, some preachers and other fanatics are demanding state-wide prohibition; on the other, the liquor men and their allies in the liquor market, are making a selfish and concentrated effort to run the politics of the state to suit themselves. This won't do. And yet it must do unless the fair-minded voters of Texas concentrate their efforts to run the state for the interest of the people. If the personnel of our state government should become actuated with the spirit of our preachers, we would have within a few years a condition of affairs too distressing to be even now thought of. Poverty, from depopulation and lack of business energy, would overtide our cities, our villages and our farmers alike.

On the other hand, if some of our beer and whiskey merchants would have their own way, our state would be pested with dives, drunken sots and red light resorts, and we would have again what we had before, certain sides of the streets of our cities where ladies would be ashamed to walk.

Here we must reason closely and fairly if we desire to be just to all parties concerned. Fanaticism on one side and selfishness on the other, darken the pathways of righteousness to such an extent as to leave it sometimes difficult for the ordinary traveler to make his way through without getting side-tracked into the pathways of danger. We have people in every community who are anxious to walk in the right way, but their vision of right is often too weak to see through the delusory blindfold of the corrupt and the cunning. And it is for those that we are writing this

editorial. But in writing thus, we must be permitted to say what we think, regardless of what others may think and say of us. The editor of a newspaper must become fearless before he can consistently say to the world that he is desirous and able to become a teacher.

We say this, because in this editorial we have to brave prohibition fanaticism, as well as low-down, ungodly greed. But so far as either is concerned, we are equal to the occasion.

Here is to the platform upon which we stand; and we assert now and forever what we said in our first issue, that the meddling preacher should have no voice in secular affairs, and that the brewer and liquor men who try, by their concentration of political power, to elect over the head of the citizen the candidate of their choice, is equally as dangerous to the community. The blindness and fanaticism of the one is in crime a counterpart of the other, inasmuch as both are promoters of the direst evils that could beset the progress and morals of the Texas people. Besides the meddling preacher and the manipulating political tyrant, should be, respectively, brought to their senses before the power of either one can become too great in the commercial and political issues of the people.

From our conclusions in this respect, it must not be understood that we have in any way referred to the respectable ministers and liquor dealers of the state. On the contrary, we are hoping that preachers and liquor men of worth will unite in one continuous political effort for the common benefit of all.

ENERGY IN THE WRONG WAY.

If the laboring man would assert himself as strongly in the political field as he does in the arena of contention for higher wages and less hours, he would have the wages and the hours to suit himself. And this we say because any fair-minded legislature would do the fair thing for those who work in the heat and burden of the day. But the legislatures generally elected, through either the indolence or negligence of the laboring men, seldom care for the man in whom they see nothing but thanks. The poor man who runs for an office that pays about one-half his expenses while holding office has something of much more importance than the rights of the labor unions in his mind. Here is where the political study of the laboring man should begin; here is where his aim in life should beget itself for him.

But, unfortunately, the laboring man does not always realize the truthfulness of this expression. Any cunning politician will be nearly always able to blind his perception in this respect. And when the man of many promises gets to Austin and fails to keep even a single one, the laboring man is still blind because he does not care to trouble his mind with the study of things that would open his eyes. A paid or friendly write-up in some newspaper about the man he supported will still hold his friendship for that same man, notwithstanding that the cause of the write-up might be of much service to the enemy of union labor.

Gentlemen of toil who may read this editorial and who have been fooled so long, may learn a little from its dictates, if they study the past acts of those whom

they have been called upon to support in the future, and who may in the future make them the same promises they made in the past.

Talk is cheap; acts and deeds are the only things that will count for us either in this life or in the life to come. But the results from a game of poker, or any other game, at Austin or elsewhere, cannot be acts and deeds that would do any one any good, except those whom such results would directly concern.

A word to the wise. Open your eyes and pay no attention to the man who cares nothing for you when your vote is cast.

HUMAN PROPENSITIES.

The study of human propensities in commercial as well as in social life will benefit the student of that study with the result of a definite and pleasing profit. The man who thinks that his fellow man is not entitled to some consideration for the faults he may have has no respect for the propensities of nature. Neither will he ever learn to win the good will of people whose views of life differ from those of his. In the commercial world men are almost always anxious to take much and give little. In the social few natures are only found willing to think that the social features have, or ought to have, equal significance in the same field of society for all those who mingle there.

But in answer to these assertions some might say, as some have often said before, that the selfishness of man is a propensity that must be in him in order that he may be able to make his way to the hills of success. Such answers, whenever given, are not

deductions of good reasoning. The merchant who thinks that his own interest should be his only ambition is not a desirable citizen; neither will he make himself rich in the naked mercantile sphere of action. And this may be asserted even though it can be said that many selfish men have become very rich; for such may happen through circumstances that do not put the commercial wheel in motion for all men alike. In like manner, it may be said that the young man who thinks only of himself in the social world can never have the power and pleasing happiness of being loved by his associates.

Those then who have not yet begun to study the habits and wishes of those with whom they mingle in life, will begin to do something for themselves if they begin now; for in a very little while they will begin to see that they themselves have very many of the faults that have often appeared to them very blamable in some of their fellow men.

THE WAGE EARNER IN HIS SOCIAL CONDITION.

The laboring classes are scarcely ever understood among those who become millionaires by chance. This happens because men who were once poor themselves fear that a kind word for their former kind would still keep them before the public in the society of those with whom they lived in their former poverty. It is different with those who were always rich and well born. It never occurs to them that they are lowered in the estimation of their associates if seen in the company of men who are poor. Besides they

have no difficulty in seeing that there is often as much honor and principle in the man who earns his living by hard work as there is in the man who rides in the carriage that circumstances and fortune gave him. And in seeing thus, they do not see the man in the carriage without honor and principle, but merely see that he is in many instances no better than his fellow man in the wage earner's clothes.

This, of course, is a philosophical vision that some rich men are scarcely ever able to see. And for the reason that honor and principle are born of the same instinct and never manifest to the soul of the man born without feelings of like instincts. As plain glass without the qualities of a mirror can hardly ever become a medium of reflection, so is a soul without honor and principle ever unable to conceive the thoughts of those who are actuated with noble feelings. But as the plain glass will in certain places before the rays of the sun feign the reflection of an object, so will ignoble feelings feign to be noble in the presence of those who inspire them with feelings of better thoughts.

Why this difference in man is so plainly observable, is not here given us to discuss. Our aim in this editorial is to write upon the merits of a large percentage of men who are considered by certain rich men and by empty-minded aristocrats to be people worthy of consideration only in their own walk of life. To be sure, the working man, generally speaking, is not fitted on account of the circumstances of his position to mingle and mix with those who have a business standing and plenty of time and means for social and fastidious occasions. But, in many instances, many of them have brains and refinement sufficiently fitted to associate with, and take place in, societies

outside of their own walk and limited circles. It takes brains to be a mechanic. Railway coaches, household furniture and machinery of every kind, begot their beginning in the genius of minds that were able to define their usefulness. Put the man who builds a locomotive, a carriage or any other kind, or piece of machinery, against the grocer, the dry goods man, or any other merchant, and after the proper study and consideration he will appear to you just as big and as useful as either of them.

Genius, industry and activity should be appreciated in the wage earner as well as in the manufacturer. And if his mind is of the same caliber he has a right to walk in the same sphere of life, provided, however, that he finds himself there with the proper decorum. Yet, notwithstanding this to be true, the wage earner should never wish to be with his equals in this respect, in places where money might proclaim them superior to him. The happiest man in society, is he who knows his place and keeps it. While on the other hand, it can be asserted with much certainty that a rich man's society is nearly always dangerous to a poor man. He who is continuously trying to handle things he cannot reach will always find himself below the level of his ambition. But he who plucks the flowers that bud within his own sphere will never find himself wishing to wear a rose too difficult for him to get. It is the attempting of leaping to heights which we cannot reach that generally keeps us below the level of our own social equals. The man who tries to be more high-toned than his fellow man in the same walk of life learns too late that all his fellow men make fun of his foolishness.

Summing up the ideas of our efforts here made, it might not displease anyone if we say that the rich

man would seek the society of the wage earner more often if he knew him better. Yet it is just as well that the rich and the poor, and the fairly well-to-do, should live socially in the spheres peculiar to their respective means. But to this we would like to add, that money does not make either brain, sinew or honor. These qualities and attributes must be born, cultured and matured in the mind, head and body before any man can say to himself that he has possessed himself of those things that make him great and noble in the eyes and hearts of the better classes of mankind.

AN IDLER IS A MENACE TO SOCIETY.

The sphere of human life is a field of mental and manual action. He who lives to think there is nothing for him to do, lives to be a burden upon some person or persons of the human family. And this is true, even though such a man may be born of rich parents and have inherited a fortune large enough to maintain him through life, without adding to it one dollar from the treasury of his own efforts. This assertion may not be supported by some of the readers of this editorial, and for the reason that it is an assertion which will not appeal to those who have no conception of human philosophy. There is, however, a sufficient number of people in every walk of life to make it worthy of the efforts here made. Even we think that it is not time lost to present this fact to the minds of those who have no taste for thoughts that may come from it.

Premised thus, we assert again that the sphere of life is a field of mental and manual action. The rich

and poor, the wise and simple, have been born to work out their moral existence by some profession, business or calling. The farmer plows the field as monarch of the soil, the merchant sells his goods in the moving glories of competition; and the professional man gets his living and honor from the fame that reputation gives him. But he who has no trade, profession or calling, is either a beggar, or some rich man, who makes it his daily aim to annoy his associates with idleness and sin.

In this alternate, the beggar is a more desirable burden than the rich idler. All he does is to beg and get from whom he can, and few indeed will give him more than they can afford to part with, unless he is one of those beggars in black clothes, who takes money for the love of God, and who will, in the face of the charity he preaches, appropriate it to the selfishness of his own good will. This is, of course, human in the act of appropriation, but divine in the act of taking from the needy that which charity has inspired them to give. And, here, it may be added that beggars of this class will sometimes inject into their systems of pillage, a deception that will hide their object from the moral eye. For instance, when the pockets of charity are exhausted, they will preach necessity for the purpose of accomplishing their aim. The devil, they say, is at the head of something that is deeply rooted in the morals of their people, and ripe in itself to bring eternal destruction, unless there is something immediately done that will save the souls of those who are threatened.

Yet, beggars of this class are not as dangerous to a community as are rich spendthrifts, who have inherited the money they squander. And it might even be added that the rich man, who lives idle on the

interest of the money he has inherited, is doing the world an injury that cannot be too severely condemned. In a word, he who does not live by the proper exercise of either brain or sinew, is a creature too unholy to live in the society of men.

But assertions of this kind, in the absence of a due course of reasoning, may be too dangerous for the reader who will not permit his own thoughts to develop proper conclusions. To say a thing, will not always prove the assertion of what is said to be true. The specific, as well as the general powers of the mind, must give the answer of the question before the deduction is properly made. To say, that a man is a thief, or that a certain thing should be so condemned, is only an expression of a mind that may be deceived. Therefore, it is not wise to be persuaded into the believing or the doing of anything seriously concerning the public or ourselves, without first having placed before our minds the fact, or facts, which might lead a reasonable man into an action of a like nature.

On the other hand, it is always well not to be too hasty in sealing the mind too tightly against an accusation which might have been made in good faith. It is in our opinion better to permit the conception of the soul to receive the information tendered and then lock it up in the chambess of thought for future reference. This, we advise, because a day may come when the treasure so stored may become useful in determining the truth or falsity of a question presented at a time when the mind might not be ready to premise itself into a condition of being able to form the proper conclusion.

But information thus carried in the mind should not be harbored with a view of making capital out of

it which may be contrary to the charity that men owe to one another. The idea here attempted to be conveyed is, that men should only condemn the action and business of another when such action and business have been so apparently wrong, as to leave no doubt about the manner in which they should be condemned.

We must, however, in spite of our charity in this respect, condemn in the strongest emphasis of accentuation, the depravity of the rich idler, who is of no earthly value to his fellowmen.

FORTUNE SOMETIMES MAKES DISSIPATED IDLERS.

Man's effort in the labor of competitive existence has a charm that makes him happy in the midst of his greatest difficulties. He who fights and wins in the war of any battle lives to learn that victory has brought to him a happiness which never comes to men who had no battle to fight. Life to those who inherit the name and wealth their parents had is but a dream that makes them feel in its ebbing hours how useless a life they live. The soul will always be happy in the exercise of feelings that appeal to its natural ambition.

But take progressive anxiety from mental activity and you will turn the rippling emotions of the mind into the barren visions of sin, where they will die to live when the soul is dead to every hope that lighted her former existence.

In this psychological view the reader will permit us to paint the picture of the dissipated idler who in-

herited from his father the riches that make him what he is. At the breakfast table, a little before noon, he has no longer the exalted visions of his youth. Before, he ate to live, now, he lives to eat. The meat on his plate when he was young was good, now, it is bad. At midnight, or sometime before daylight, when he has eaten, had and drunk everything that mortal taste could wish or desire, he rolls into bed to think and dream of his ill-spent, miserable life. And then, after days, weeks, months and years have passed, his end comes and he dies in doubt of his salvation.

On the other hand, take the willing young man who only gets a small fortune from his father and who tries daily to make his little mite more than it is, will eat his breakfast in the morning with a relish which makes him feel how healthy he is. At night, when his hard day's work is done, he will retire to sleep the blessed rest that will give him new ambition in the morning.

Here then it may be said that effort is, in the daily walks of human toil, a gem which has within itself the power to make man see within his heart how nobly proud it is to feel that he himself has made in life what life has given him to enjoy.

REFINEMENT AND LOVE.

Much time and thought is devoted and given to advance social refinement and individual culture. Nearly every lady and gentleman of any pretense at all has this aim at heart. And commendably so, because refinement and culture are very essential to the finer advantages of social interchange. Culture

alone will not, however, make man great nor woman charming. The man who did something that is really worthy of praise, has done something that will give him a friendly place in the minds of those who know him. But he who does neither good nor bad will never have very much value in the estimation of the people with whom he mingles, even though he may be a man of much refinement. In like manner, the woman who wears her beauty with culture seldom wins for herself a lasting thought in the minds of those with whom she mingles. True, beauty and good manners may lead her up to the highest pinnacle of social advantage. But even then she will not enjoy the happy pleasure of knowing that she is loved, unless she has those finer endearments of character which make woman nobly winning and pleasing.

On the other side of this discussio, we may be permitted to say that some women have made their way to a very high sphere of happiness without having the advantage of either beauty or refinement. In this respect. very little argument is needed to sustain the permitted assertion. Love is a shapeless thing—having existence only in the abstract. In fact it is a human feeling that we can neither see nor touch, but which makes itself felt and seen in every heart that possesses it. Without it, the soul is barren of its richest treasure; with it, it is rich enough to be happy in whatever sphere it may live.

So much in this respect. But we have not yet said enough to exemplify our meaning. When woman has beauty, love and refinement, her worth is more than of human value; it is a measure of divine goodness that surpasses human conception in every deduction of thought. With love alone she becomes to man the measure of her value; but when beauty and refine-

ment are added, she inspires him with thoughts which are nearly divine. As the moon vies in sombre grandness the rough, dark face of the earth at night, so does woman, with beauty, love and culture, vie into gladness and fidelity the blackest conceptions of man. But as the fair, placid face of the moon fails, at sometimes in the darkness of night, to illume the earth with her light, so does a woman without love fail to brighten man's pathway in the darkness of his thoughts. And as the earth craves the pure, placid rays of the moon when the black clouds of night intercept her from it, so does man crave the pure, fond kisses of his wife when the crosses of life separate her from him.

A POEM FOR THOUGHT.

It is not always wise to paint
  Every fault that can be seen,
Lest he who thinks himself the saint,
  May have himself some faults to screen.

There is in every man we see,
  Some little love and good to show,
If men would only let him be,
  When they pretend his faults to know.

To speak the word that makes one sad
  Is not the word that lips should speak
To those who might have been made glad,
  If men were not so false and weak.

HAPPINESS IN LOVE.

On earth, in heaven, or anywhere,
If I love I'll be happy there.
Money is good and nice to have,
And other things may bring delight;
But love in my heart is enough for me,
No matter with whom or where I be.

True, true, indeed, I may have pain,
And try to please myself in vain.
Yet, nevertheless, I will endure,
And be myself in spite of all.
If heaven to my soul will give
The pain of love for love to live.

A POEM TO LIFE.

Life, sweet in my thoughts, let me love you,
No matter how little to me you may be;
For ere in my heart I should hate you,
I would rather be dead than with thee.
In days that are gone, mother and you
Were, to me, all that Heaven could give;
But mother in sorrow did leave you,
With a hope that her child would still live.
Since then in your pathways I traveled,
The same as if mother remained,
With hope that the mysteries unravelled
Would be yet in a measure explained.
You meet me some days with a frown,
And again with a kiss you embrace.

As you put all my sorrows to drown
In dear hopes, that you whisper with grace.
Still oft in my thoughts it seems strange
That, dear, you should so stubborn be
In matters which Heaven might otherwise change,
If you, only, had mercy on me.

INGRATITUDE.

In looking at the world from the hills of thought we can readily perceive, with much regret, that most men are wont to forget what some of their fellow men have done for them. If man could be made to learn that ingratitude is the lowest ebb of degeneration he might be forced to see how wicked it is to forget good and do evil. Some people think that it is wisdom to have the faculty of being able to get, and forget, without giving anything. To such persons, there is no such a thing as being grateful. In their hearts they feel no throb of kindness or sincerity. They go to the friend, or friends, whom they have been able to deceive, and picture the necessity of their needs with words that would do intellectual honor to the cunningness of the devil himself. Then when they have exhausted the friendship that can no longer endure, they will become either too proud or too poor to reciprocate. The cord that tied them to the friends they had pretended to love is cut just so soon as their obligations begin to peep out from the acts of the past. The friendship they had uttered in the days of their need becomes a humiliation of thought in the days of their prosperity. And above all, they will curse with impunity the man who dares

to say that they ever needed his friendship. To remember a benefactor, is to them heathen philosophy; to forget him, is the pride of their ambition. Try to teach them gratitude and they will laugh at your presumption. Speak of some man whom you know was their friend, and they will tell you that he is a two-faced tattler, without either honor, worth, or principle. And they will add, if they think he has told you of any of his relations with them, that every hair in his head has cost them dollars.

In a word, the monster called ingratitude, is a deplorable beast of human depravity, blinding with the mist of greed the purest sentiment of human inspiration. As the angry waves put to naught the rippling murmurings of its would-be placid waters, so does the ungrateful man destroy the kindness that would otherwise kiss into accents of good fellowship the charity with which God has endowed every human soul.

LOW CONCEPTIONS.

A man of low conceptions is always more or less apt to instill his own thoughts into the minds of his associates. Environment, in nine cases out of ten, makes everything within its sphere susceptible to it. As the child gets its infant habits in the cradle in which it is raised, so will man learn to get the inspirations of his wishes from those with whom he mingles in daily life. No matter how nobly matured a mind may be it will yield to temptations that nature is unable to resist. True, that there are men who can long endure the persecution of evil whispers, but in time the resisting power of their souls will give up

to the painted pleasures of natural fancy. As heat will turn ice into the water of which it was made, so will environment convert into waters of sin the very highest aspirations of the soul.

Man then should not permit himself to mingle persistently with and amidst men who try to make the world daily more wicked than it is. Nay, more than wicked. There are people in the world today who would like to consume within the sphere of their own sinful reach every feeling that God has given to the human heart. Yes, and who would destroy, if they could, every picture that virtue has painted within the visions of the soul.

JEALOUSY AT HOME AND LOVE FOR ABROAD.

The indifference of man to man is almost the meanest propensity of human nature. Nearly every person is more or less anxious to receive the assistance of his neighbor; but few, very few indeed, are willing to respond in the same manner they would be willing to receive.

This is man's narrow-mindedness to the detriment of his own welfare. If he only would permit himself to think that he is a creature of divine intendment, placed in existence to be faithful to himself in the multiplicity of his kind he would be greater and more noble in his general personnel. The grocer at the corner would be anxious to help the clothier in the next block, and the farmer would desire the welfare of the merchant just the same as he would his own. Under this spirit of feeling, home industry would be patronized. The plow made in one's

own city would be equally as good as that made two hundred miles away; and the beef raised in the field that is near would be equally as nourishing and as delicious as that which has come from afar.

But unfortunately this is not human in its present selfishness and deceit. The merchant will often patronize the importer instead of the farmer who lives near to him, and the farmer, in turn, will sometime believe that he can do better in purchasing his implements from some foreign industry.

Yet these are not the most serious instances of local near-sightedness. We have here at home people of every business and class who are anxious to run down the commercial value of commodities manufactured and sold within a few minutes' walk of their own fireside and by merchants, manufacturers and business men, who aid them with money and other valuable assistance in their daily transaction of life. To hear a man say that an article of furniture made in Houston is not as valuable for the same money as an article of its kind sold in New York or Chicago, is an everyday evidence of man's forgetfulness to the city and to the citizens where he lives and of which he is one. Even readers of this editorial will not appreciate the effort in it put forth in the same manner and to the same extent that they would if it had been published in a Northern magazine. Everything must come from afar before it is appreciated. As the poet is condemned at home and admired abroad, so is the workmanship of a factory, respectively, condemned and appreciated. Travel where you will, observe as you may and you will find this statement of facts to be true. The workings of the human mind are the same everywhere and have been through all time within the life

of man. Jealousy at home and love for abroad are the two sealing impediments in the way of local industry. The one, has a kind of a hidden hatred for the man who lives near by; the other is a half ill-bred insanity, born in the vain boast of minds that are attempting to explain problems too difficult and too useless to learn.

Having premised ourselves thus, it will not be hard to picture how citizens of any city may make that city great. But, of course, we do not mean by this that the co-operation; unitedly, by all the citizens of every city would make all cities wealthy, great and artistic; because if we attempted to advance such an idea, we might as well try to say that men and things of the same kind should be of the same size, appearance, structure and weight. But we do mean that every city could be made greater in a comparative degree if all its citizens would co-operate in advancing their city in a united way. For instance, let us take our own city and begin to study what might have been done that has not been done if all were commercial friends. For then, the tailor, the grocer, the banker, the brewer and the dry goods man, together with all other classes of merchants, would feel, severally, that the business of one is as important as the business of another, and that none should, in justice to all, expect to get from one a patronage that he would not to each one give in the mercantile exchange of business relations.

WIFE, HOME AND LOVE.

When gas was first invented men were selfish enough to feel that they had done something for

themselves. But since gas has become a kitchen agent, women have learned that men have unconsciously done something for them. Years ago the housewife slaved in the kitchen while her husband thought she was at home in ease and in happiness. Never did it occur to him that she had to cook three meals a day in a hot room, which had to be heated by the fires she made with her own hands. This, of course, was not much to the man who did not stop to think how hard it sometimes was to build fires out of wood, coal and other fuel materials, and then endure, for hours at a time, the continuous heat that emitted from them; which heat, fatigue and other burdens left often, if not always, the poor housewife without either relish or energy to eat her meals. In fact, her only pleasure was to sit at the table and see her husband and other members of the family eat heartily what she had, in hardship cooked, but which she cooked because she loved to do something for her husband and children.

For years, years and hundreds of years, the husband looked on without caring to notice the slavery of his wife. And we suppose he would continue to look on forever, in this indolent and selfish manner, if Providence had not inspired someone of the more ingenius and more kind of us to think of the gas stove.

But this little happiness which the housewife is receiving from the gas stove is somewhat marred by the clubhouse lie, the sick friend story and the treachery of the midnight home-comer. To make woman really happy you must give her love. This feeling in her heart is as persistent as water flowing to the level of its own height. The world may give her money, friends, honor and everything else it has,

and yet she feels that she means nothing to herself unless she knows she is loved.

This is woman in every clime, age and sphere, regardless of what, to the contrary, may be said of her. She has faults to be sure, but if man would love her as he should the home might be made much more happy than it often is; and many of the sorrows and troubles of the husband would vanish in the depth and purity of the love he would see in her for him.

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